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## Thought-Power

### In its Relation to Health and Character.

BY REV. RICHARD M. VAUGHAN.

Proverbs 23-7. "*As he thinketh in his heart, so is he.*"

The truth of these words bases itself in the nature of the universe. The universe is a thought of God. He made it by his word of power. In the beginning God created the heavens and the earth. The worlds are not co-ordinate with God, nor independent of him. It is not God upon one side, and the material universe upon the other. The universe is a creation of God, and it is dependent upon him. It is an embodiment of his reason and his love.

Two philosophies struggle today for mastery. One interprets the universe in the terms of matter, the other in the terms of spirit. Men nowhere are content with dualism, they insist upon unity of some sort. On the one hand, materialism assures us that all is matter. Our thoughts are activities of the brain, merely sublimated forms of matter. And when the brain is destroyed, consciousness disappears. The soul goes out in unbroken and endless night. On the other hand, idealism assures us that all is spirit. Matter is a form of force; force is an expression of will; will inheres in personality. In the phrase of Paul: "God is all and in all." And it is this philosophy which gains ground everywhere, and is heir of the future.

The material universe is, however, a valid, present reality. "What a thought of God it was when he thought a tree," said Ruskin. But a tree, as a thought of God, differentiates itself into roots, trunk, branches and leaves. It is subject to outward forces. The sunshine enters its laboratories and works its wonders. The rain and the dew enter its arteries and become a tide of life. The flames can wither it; the insects can blight it; and the arbori-culturist can save it from the insects by the injection of chemical fluids. The sap will carry the fluids to the tiniest leaf and repel the destroyers. The tree is a thought of God, but it has objective reality. It is not an illusion of my brain. It stood upon the hillside before I was born, and it will toss its branches after I am dead. Ages before men were created the trees were

here. The tree, the bird, the stone, are thoughts of God, but they are valid thoughts. And we cannot agree with Hamlet, the melancholy Dane, that the earth and the firmament are but "a foul and pestilent congregation of vapors."

The universe is, therefore, a splendid place in which to think. We are not surrounded by inert and unresponsive dirt. The worlds are instinct, vital, palpitant with the presence of God. To its very core the universe is psychic, mental, spiritual. And the supreme operative force in it is mind, soul, thought. In such a universe the words are literally and absolutely true; as he thinketh in his heart, so is he."

Thought-power is a subject which engages many minds today. This morning I wish to consider it in its relation both to health and to character.

It has been a matter of observation for ages that thought affects the body. There are thoughts that depress and destroy. A fit of anger can stop digestion or break a blood vessel in the brain. Fear can destroy nervous control and derange all bodily activities. Grief can whiten the hair, rupture the membranes of the heart, and quench the very torch of life.

But there are thoughts, also, that heal and bless. A merry heart doeth good like a medicine. Peace of mind is length of days. Good news is the very gospel of God. One April morning in 1865, General Grant tells us in his memoirs, he suffered with an excruciating headache. All night long he had been awake. All remedies known to him were tried, but in vain. His head still throbbed with pain. An orderly rode up and placed a note in his hand. It was from General Lee, and it proposed the surrender of the army of Northern Virginia. And as General Grant saw the cloud of fratricidal strife lift and break, his headache vanished instantly.

Suppose a man, alienated from God by sin and unbelief, really accepts the truth of the gospel. Suppose he believes that God is good, that love is at the heart of things, that all things work for good to those that love God, that death is a door to life, that the dear departed are safe in the



light of the Presence, ought not his very body to thrill with new life?

How does thought affect health? It has power to dismiss a large class of ailments. Many of our ills are due to neuromimesis, nerve-mimicry, "Nerves." Such is the power of nervous sympathy that we are prone to reproduce the symptoms of the diseases we fear. The true cure in such cases is a new mental attitude. There is nothing the matter with you. Forget yourself and become busy with your work in life. There is nothing the matter with you. You are well.

Doubtless, we think altogether too much about our maladies. By undue introspection we superinduce the ills we fear. When we meet each other, what do we talk about? We exchange the greeting, "How are you?" and then proceed to recount our ills. Our conversation is largely a disquisition upon aches and pains. If we live in such a mental atmosphere, what can we expect? Let us find more cheerful topics of conversation. That was a fine saying which came to us from the brave and patient sufferer in the South Seas. "I consume my own smoke," said Robert Louis Stevenson. Consume your own smoke, and do not belch it out over your neighbors. Make it a rule never to complain, never to speak of your ills except when it is absolutely necessary.

But the mind can do more than dismiss imaginary ills, it can cure real ones. This is the series of truths which establishes the fact, the mind controls the nerves; the nerves govern the supply of blood, the blood carries nutrition; nutrition builds up tissues. In other words, thought can change tissues, and thus effect cures.

We see here alike the sphere and the limitations of thought-power. In the first term of our series we find "nerves." Thought-power is potent in nervous diseases. But many of our diseases are bacteriological. And while thought can create favorable conditions, there is no proof that it is a germicide. And with respect to some diseases it is practically a negligible quantity. Mental therapeutics never restored a lost tooth, and it has just as little power to renew a dead cell or an utterly shriveled nerve. History itself affirms the limitation of mental power. It has been invoked by many cults throughout the centuries. And they all, whatever their philosophies, perform essentially the same cures, and are hemmed in by the same barriers. This is true alike of Indian medicine men, Negro Voodoo doctors, Roman Catholic saints, mesmerists, faith healers and Christian Scientists.

Death itself, as an inevitable experience, asserts the limitation of thought-power. Death is a normal incident in God's plan. If sin had never entered the world, death would still take place. Death? It is the stalk of wheat springing from the buried kernel; it is the butterfly losing itself from its chrysalis, that it may soar free and joyous in sunlight and breeze; it is the transition of the soul from lower to higher spheres of existence. It may come in abnormal forms and at an abnormal time, but death itself is normal, natural and divine. God has given me no thought-power by which I can escape physical dissolution. I want no such power. But he has given me the power to transform

death. I hear his voice who said, "I and the resurrection and the life. He that believeth on me shall never die." This is no promise of exemption from the grave. He himself was subject to death, but death was only the prelude to Easter morning, the brow of Oliver, and the hand of power. He did not die, he could not die, he liveth evermore. My body must perish, but I, through faith a sharer of his life, am deathless.

Thought-power as a means of health has been employed from immemorial time. Plato in his day said that physicians heal the body with the mind. They do so today. There is not a physician but employs mental therapeutics every day in his practice. Far more than we dream, even when the pills are of more potent substance, it is the faith they evoke that chiefly heals us. I shall always hold in grateful remembrance our old family physician. A few days ago we laid him to rest. Forty years he had practiced his profession in the valley, and in all the valley there was no home at whose door he had not stood and fought back death. Some of us, he welcomed into the world. He closed the eyes of father and mother in death. He was with us when our children were born. William MacLure of Drumtochy, is a character in fiction; but Alexander Newton of Bangor, was a man of real life. Cheerful, buoyant, with a smile of great charm, it was one of the compensations of illness in my boyhood to get a visit from him. I began to get better the moment he entered the room. He healed me by the power of a gracious personality. The ideal physician is more than a mixture of strange drugs. He is a man, clean, virile, Christian, who has the ability to evoke thought-power for the cure of disease. The physician will doubtless employ medicine to the end of time. But the day is coming when science shall have driven gross disease from the earth, when the plate on the door will bear the word, not "physician," but "psychologist."

Thought-power is not incompatible with the use of material means. On the whole it is probably true that drugs have in times past, done more harm than good. It was Oliver Wendell Holmes, himself a professor of medicine, who said that if all drugs were thrown into the sea it would be better for men, and worse for fish. Especially harmful has been the deluge of patent medicine. There is today a widespread and justifiable revolt against drugs. But there is no inherent objection to their use. If I can medicate a tree, why can I not medicate a man? If a tree is a thought of God, then a little Peruvian bark in the form of a quinine capsule, is only an application of one of the thoughts of God to my body. It is all a matter of experiment and observation. But thought-power can employ material means and be wholly true to itself.

Here, then, is the deepest known secret of health. Even in the physical sense it is true. "As he thinketh in his heart, so is he." Think, therefore, true, pure, courageous, loving, hopeful thoughts. And just as you would avoid poison, and for the same reason, avoid thoughts of fear, hate, lust and greed. Receive the spirit of God into your heart, and this will happen: "But if the spirit of him that raised up Jesus from the dead



dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his spirit that dwelleth in you." Christian character proves itself the greatest possible secret of physical welfare.

Thought-power stands in vital relation to character also. Character is well defined as what we are. I do not have a soul. I am a soul, and I have a body. Back even of the mind I find my essential life. The mind itself is an instrument of personality. Character is "I am." It is in its essence moral. It is built upon love, conscience, God.

Now, thoughts are more than an expression of character, they are also its mold. All our thoughts are impulsive. They tend to embody themselves in deeds, and character is the residuum of our deeds. In the jargon of the schools, "all consciousness is motor." My mental pictures tend to actualize themselves. We are shocked at the apparently sudden fall from honor by some man of repute. His thoughts did it. He visited the illicit isles in imagination first, and afterwards in fact. He cherished thoughts of evil, and they honey-combed and wrecked him. The public catastrophe was only the climax and disclosure of a long, secret, ruinous, inner process. We stand in admiration of the man who steers forth the exponent of high, brave ideals. His thoughts made him. Back in the silence, where the soul meets God alone, he cherished thoughts of honor, courage and fidelity. And they embodied themselves in him and made him hero and saint.

Here, then, is the battle field of character—our thoughts. Wherein lies the freedom of the will? Some deny the reality of freedom. They tell us that we are prodded on by instincts and circumstances. Freedom is only one of the illusions of life. But the freedom of the will lies here—the power of attention. The thoughts which fill the mind touch the feelings, and the feelings move the will. But I can choose my thoughts. I can center my attention on noble considerations or on base ones.

What happens in temptation? Fundamentally, it is a strife of conflicting ideas for possession of the mind. On the one hand, evil seeks to gain the field. I look upon fascinating mental pictures. I thrust aside every inhibitive idea. As inevitably as steam in the cylinder moves the piston rod, so will evil thoughts, given the dominion of the mind, rule the will. On the other hand, the mastery over my mind is sought by thoughts of self respect, of the interest of those that love me; of God and the future. In all the dust and confusion of my temptation, I deliberately cherish these thoughts. Gradually they assert themselves. They waken the finer feelings, and these, in their turn, grip the helm of the will and hold my life true.

A boy is about to leave home. His mother knows his heredity, and she believes that the first glass of intoxicants will waken an insatiable demon in his blood. She exacts from him a promise never to drink. And she adds, "If ever you are tempted to drink, remember that between the glass and your eyes you will see my face." Many days afterwards, in a jovial company, he was invited to take a social glass.

His mind was filled with thoughts of conviviality and self-gratification. Irresistibly, therefore, he moved out along the lines of action dictated by them. He was lifting the glass to his lips, when between him and the glass there appeared, clear in outline, the light of a holy love in her eyes, his mother's face. At once a new set of thoughts swept into possession of his mind, thoughts of home and God. And these thoughts he cherished, and in their power he put the glass down, untasted. In the thoughts he chose to cherish was his failure or his victory.

Thoughts have attractive power. They draw to themselves kindred thoughts. If electricity gathers upon some projection, it will draw out of the atmosphere electricity of its own kind. Thus a thought draws its kind from the common mental atmosphere. Think fear and hate, and they will find their reinforcements. Think courage and love, and they will attract courage and love to themselves.

"You can never tell what your thoughts will do,  
In bringing you hate or love;  
For thoughts are things, and their airy wings  
Are swifter than carrier doves.  
They follow the law of the universe,  
Each thing must create its kind,  
And they speed o'er the track to bring you back  
Whatever went out from your mind."

Many centuries ago one of God's great servants made the appeal of the everlasting gospel "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Thus Isaiah in his far off day affirmed the fact that the new life found its opportunity and its victory in our thoughts.

One evening, a greater than Isaiah said to his friends in an upper room at Jerusalem, "If ye abide in me, and my words abide in you, ask whatsoever you will, and it shall be done unto you." But what is it for his words to abide in us? Is it not this meditation upon the truths he uttered. We acquaint ourselves with this dear and sacred book. We think the thoughts of Jesus. And this is his promise, therefore, "If you think my thoughts you shall have the life of power." Begin, then, today, to see life through Jesus' eyes. Take his estimate of things. Think of God as he thought of God, a holy and gracious Father; think of man as he thought of man, a brother; think of ability as he thought of ability, a talent to be used in the service of humanity; think of death as he thought of death, a door into a larger room of the Father's house. And if you will give yourselves habitually to think Jesus' thoughts, I promise you by a law that is woven into the very fabric of the universe you shall be like Jesus.

You are master of your own destiny. Do not plead temperament; it is wax in the hands of a great purpose. Do not plead circumstances; they are the scaffolding upon which we stand as we build. God has given us this instrument by which we can attain, if we will, the strength and glory of Christ-like character, "As he thinketh in his heart, so is he."

"Finally, brethren, whatsoever things are true,



whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of

good report, if there be any virtue, and if there be any praise, think on these things. And the God of peace shall be with you."



## Into Regions Beyond.

BY MARGARET VAN FLEET.

It is moving week in Chicago, that oft-recurring festive time has brought a new family to number 929 Smith street. A weary mother is busy discovering places for the kitchen utensils and looking up the children's clean clothing, for it is Saturday. The first days in the new home brought many a gleam of homesickness, as she thinks of the friends who so familiarly ran into the old home with their cheery greeting and of the quietness and convenience of that shady home in the country. And now she lives in the second flat in a city where neighbors are not neighborly. Johnny, and Mary and little Annie miss their little playmates and chafe under the constant effort of the careful mother to keep them from annoying their neighbors in the flat below with the trot of their little feet. The father's improved business prospects can hardly make up for the absence of the big garden in which he spent so many happy hours and he has suggested that the morrow—the first Sabbath in the new home—be spent in an excursion to the park.

A tap at the door. Who can it be? "Good afternoon. I heard that you had just moved in and stopped to invite you to attend our church tomorrow." Where? At 31st street and South Park avenue—the First Baptist. "But we are Catholics." "Oh, yes; then we worship the same God, and we would be glad to have you worship with us. We have a fine Sunday School. Won't you let me stop for the children? All right, have them ready at 9:25." The visitor is gone and the father and mother look at each other with questioning faces. Why did they promise to go, when they had planned for a day in the parks? The influence of a friendly voice and a personal interest in the stranger. The first and least important visit has been made. Later, when the visitor goes again she is treated as a personal friend. Yes, Mary has been absent from the Sunday School, and the mother is pleased that she has been missed. And while the child's sickness is being discussed the visitor is praying silently for guidance that she may be able to talk with his mother about herself and her need of Christ in her life as she trains her little ones. Perhaps the way is not open for this until some later visit. Perhaps the mother affords an opportunity herself by telling the visitor

how worried she is about Johnnie since he has been playing with the boys in this neighborhood or asking what can be done to help her husband, who is getting into bad ways, since he has come to the city. An earnest talk follows and perhaps the mother and the visitor kneel together to ask of Him who has said "Ask and ye shall receive." It may take the visitor, the pastor, the assistant pastor and all the helpful people of the church to win this family for Christ and the church but one after another, links are welded in the chain which finally binds them to God and His people. And if so, who shall say that the labor was in vain?

This family is representative in some particulars of many families in our neighborhood. Our Sunday School puts us in touch through the work of visiting, with many families who seldom attend church and some who have little interest in religious work and no religious life. Only one child in ten in our primary department comes from a home in which any member of the family is a member of our church and we have an immense opportunity in going into the homes of many who have practically no church interest. The work of keeping the attendance record of our Sunday School at a high-water mark is an important work but it is, after all the least of our Sunday School pastoral work, for the friendly visitor who is interested in the child has frequent opportunities to help the mothers and older members of the family, not only as to home life and the training of the little ones, but in the cultivation of interest in the church and a real desire to serve the Lord Christ.

Every large city church spends, doubtless, the larger part of its effort in serving those who are not enrolled upon its membership roll. This is doubtless true of our church and it is quite right that it should be so. Many interesting tales could be told concerning the lives which have been touched and the people who have been helped through the work of our church, were it not for divulging circumstances which must remain a confidence between the workers of our church and those whom they have served. And by far the larger part would concern the part of our parish which lies beyond our membership and often even beyond our congregation.

The large work of the church lies not with itself by in "regions beyond." In these days we must go to the people who will not come to us. May God help us to go in His spirit, praying constantly for the God-given insight to detect the opportunity, and the tact, common sense and Christ-love to meet the need of those whom the Master has brought to us for help.



## Louis Reeder

An Appreciation by O. C. Olsen.

Most men whom the world talks about in their day are forgotten the day afterwards, but not so the man, who by his strong personality and nobility of character, throws an influence for good all around him and after he has departed this life, leaves an impression for good so deep rooted in the hearts of those who came in contact with him that it lasts through their lives. We who knew Louis Reeder can testify that he was one of these. We knew him to be "true blue," a true Christian, serious and thoughtful when the occasion required it, and yet overflowing with good nature and kindliness.

That a Christian life is the happiest life was evidenced by him. He was broad minded in his view of life, but strict when it came to a question of Christian living, and while he was never aggressive in urging his convictions on others, the excellency and purity of his life was, and is, an example and a pattern for us all, more expressive than words.

I do not know of any young man who had such strength of character, such Christian spirit, such power of self control and self-sacrifice as Louis Reeder. We all loved him who knew him well. He was an excellent companion, whether it was at work or at play, and his modesty, humor and appreciation of fun made him a welcome guest in every home. He was popular with

everybody, and it was only to know him to like him.

He struggled against evil inclinations in his younger days like the rest of us, but he succeeded in so subordinating them that it became his natural character to be a Christian man. That a man can live a stainless life and yet be capable of its common pleasures was well illustrated in his life. He loved proper recreations and sports, although he was of a very studious nature, and in purity of thought and action he was above all reproach.

We cannot understand the purpose of God in taking away from us such a true friend, of such sterling qualities, with such a bright future. We needed him in our lives and he needed to help others who did not yet know him. But God does everything for the best. We all loved him, but we shall also love his memory as long as we live, and if we were better for knowing Louis while he lived, let us show our appreciation of Christ's love and a true, pure life such as Louis led, by imitating it, and by being as true, as faithful and as self-sacrificing as he was.

He lived right with God and has won the reward of a blameless life and a stainless character. Let us also be right with God and merit the same reward.

## Mrs. F. O. Marsh.

Since the last issue of Church Life there has passed on to the Church Triumphant another of our older members, in the person of Mrs. Jane E. Marsh, widow of Prof. F. O. Marsh, and mother of our Brother, J. Gorton Marsh. She died at Chautauqua, N. Y., on July 31st, 1906, at the summer home of her daughter, Mrs. G. H. Felton, and the funeral services were held at the home of her son, Charles A. Marsh, 5639 Washington Ave., on August 2nd., the interment being at Oakwoods. Prof. Earnest D. Burton, of the University of Chicago, whom Mrs. Marsh had known since his early boyhood, conducted the services, assisted by Prof. Nathaniel R. Butler, who had known Prof. and Mrs. Marsh for many years in the First Baptist Church.

Mrs. Marsh was the daughter of Rev. Marion Allen, of Detroit, Mich., and was married to Fletcher Osceola Marsh, October 31, 1850, who had at that time accepted a call to become pastor in Coldwater, Mich. Mr. Marsh was a member of the first class that left Michigan University (1845), after which he taught three years at Tecumseh, Mich., and Norwalk, Ohio, and then spent two years at Newton Theological Seminary. In 1853 he accepted a professorship in Granville College (Denison University), at a critical period of its history, and was a strong factor in the upbuilding of that institution for twenty-five years. In this educational work and in church work in the Granville and neighboring churches, he found a sympathetic co-worker

in his wife, and there are many who look back to life in Granville and feel thankful for the lasting influence for good which their Christian home had upon the students, as is evidenced by the testimony of a former student that he "meets with no tradition from the college life of the past more frequently than that of the helpfulness of Mrs. Marsh to the students. Her constant attention in cases of even the slightest illness, her frequent visits to the boys in their rooms, and her apt suggestions for their personal comfort were a source of untold good."

Mrs. Marsh joined the First Baptist Church of Chicago October 3, 1879, and has been a member continuously during the time (from 1887 until Prof. Marsh's death in 1893) spent in New Orleans where Prof. Marsh was connected with Leland University. In connection with her coming to our church, Dr. Butler said that when he joined the First Church shortly afterward, so thoroughly had Prof. and Mrs. Marsh entered into the spirit and work that he took them to be of the old members, and this was characteristic of Mrs. Marsh—that she entered into the spirit of the work with a cheerfulness and optimism that was greatly helpful, and endeared her to many.

Mrs. Marsh has left her influence in this Baptist community. Her oldest son, Mr. Charles A. Marsh (who was in Europe at the time of her death) was superintendent of the Hyde Park



Baptist Church Sunday School; Mrs. Felton, a daughter, is the wife of Dr. Felton of Leland University New Orleans; J. Gorton Marsh is one

of the trustees of the First Baptist Church; another daughter is Mrs. W. T. Burns; to these our sympathy is extended.

## Mrs. L. T. Austermell.

One of the strongest, purest, noblest characters of all those who have been associated in the work at Raymond Chapel passed from mortal sight when on Tuesday morning, July 31st, Amy Mason Austermell was called to leave her little baby, her husband and family to enter into the presence of her Saviour. On the following Thursday a large company of those with whom and for whom she had labored so long and faithfully gathered for the funeral services in the Chapel, where former pastor, Bro. W. H. Fuller, gave such a testimony to her beauty of character, sincerity and zeal as could truthfully be spoken of few indeed.

Her connection with the work of Raymond Mission dated from the year 1889 and she continued her association without a break until ill health forced her withdrawal some two years ago. During all those years there were none of the faithful workers quite so unflinching and loyal as she. Slight in build, quiet and even timid in disposition, never enjoying rugged health and living most of the time at quite a distance from the Mission no weather was too severe nor disorder too threatening to keep her from the meetings. On bitter winter nights when drifted snow and wretched pavements made travel all but impossible she was always one of the half dozen at the prayer meeting or preaching service. And old friends of the Mission can tell of many nights when through driving sheets of rain she picked her way to the old building where she felt her duty lay.

For several years weekly cottage prayer meetings were held in addition to the regular meeting at the Mission. Seeking out homes that were willing to receive the workers was her share of this work as well as taking her turn in con-

ducting the meetings. She organized and for many years conducted a Junior Christian Endeavor Society. Our beloved brother, Louis Reeder, of whose noble work and sudden death account is given elsewhere in this issue, was one of those brought to accept Christ as his Saviour through her work in the society.

But perhaps her chief work, at least the one that seemed to lie closest to her heart, was her Sunday School class of girls. She began teaching when hardly more than a little girl herself and a list of those who grew up under her care until they in turn became Christian workers would contain many names. It was always a source of inspiration to her co-workers to note the strong love that existed between her girls and herself.

But above and beyond all that she actually wrought Mrs. Austermell will long be remembered for what she was in herself. Bro. Fuller dwelt upon one prominent feature of her character as he told of her reverent love for God's word. It was her daily meat and drink and her speech was always full of it. No one who ever knew her could doubt that her one absorbing desire was to know God's will for her life and knowing it to obey. And with this zeal for God was a cheerfulness that adversity could not quench and a courage that enabled her to bear long years of pain and illness so bravely that many never knew the truth.

Sadly bereft indeed is Raymond Chapel to lose two such noble examples as Louis Reeder and Amy Austermell. But we thank God that He gave us such comrades and leaders for so long a time and we smile through our tears as we think of their present joy with the Saviour they have loved and served so well.



## The Church at Work. Sunday School.

BY WEBSTER TOMLINSON.

### Intermediate Department.

Mr. and Mrs. Wigney—both teachers in the Intermediate Department—spent a recent Sunday at South Haven at the home of Mr. and Mrs. Lindley, who, with Miss Lindley, used to be active in our church work here before they moved to Michigan.

Mrs. Ware will teach the Young Ladies' Guild and Normal classes—which have been combined for the Summer only—during the month of August.

Dea. Parker,—one of the most faithful of our Sunday School "scholars" has not been able to be in his accustomed place since July 22nd on account of his failing health. For many years his cordial hand-shake welcomed every comer

at the door of the S. S. room—and even now in his confinement at home his first thoughts on Sunday morning have been of the Sunday School he loved so well. Supt. Barron calls each Sunday morning to let him know that the school misses him. We may not have Bro. Parker with us very long but his faithful services and loving interest will be remembered by the present members and by the very many who have gone out to other churches from the "Old First."

Supt. C. E. Whitmore was absent last Sunday, Aug. 5. We make note of it because he is away from his duties so seldom—but he was attending the S. S. Teachers' Convention at Lake Geneva—so will doubtless claim a "continuous attendance" record when he returns. Wonder if he thought to take the vacation cer-



of attendance with him that so many of our scholars are interested in having signed to the Supt. or teacher of the school they visit when away?

### Primary Department.

Mrs. Lumley, Supt. of this Dept.—and Mrs. Heinne were in attendance at the Cook Co. Primary Teachers' Convention—held for 10 days at Lake Geneva. Later Mrs. Lindley will visit Champaign, Ill.

During the summer the lesson is being taught from the platform. Rev. Mr. Kenann has very ably assisted in this by his interesting talks to the scholars.

So many of the Primary teachers are away that it would be hard to keep up the individual class formations. Grand Haven, Mich. claims the Misses Ahrens; Miss Googins is at Bay View. Miss Florence Hunkey is spending a month at Winona, Minn. Dr. Frank Gale, Secy. finds Macatawa attractive. Miss Rubie Day is at Wolfville, Nova Scotia. Mr. Ira Humphrey, Asst. Secy.,—and Mrs. Humphrey are in New York.—but "Rally Day" will soon be here and with it the return of these and others "to the work."

We are occasionally reminded by the call for "New Testaments" of the interest in their attendance record which is aroused and kept alive in the minds of new scholars in the Primary Department by the presentation of a New Testament to those who attend for thirteen consecutive Sundays. This presentation is made possible through the generosity of one of our church members, and is greatly appreciated.

### Additions to the Cradle Roll:—

George Stanley Griffing, born Oct. 8, 1904, son of Mr. and Mrs. F. W. Griffing—2969 So. Park Ave.

Margaret Van Fleet Arthur, born Sept. 28, 1905, daughter of Mr. and Mrs. G. C. Arthur, 3331 Armour Ave.

### SENIOR CHRISTIAN ENDEAVOR.

BY MARY A. MARX.

A few faithful ones have stood valiantly by the Society during these trying summer months when it is so much easier to stay out and enjoy the cool evening breeze than to go to the C. E. meeting. Consequently there have been some good meetings, the attendance has been fairly good, and the society has a good foundation on which to build in the fall and winter.

The open-air meetings continue most interesting and successful. There have been large crowds every Monday night and several have come out—and professed faith in Christ, while others have expressed interest and a desire for salvation. The after meetings are always helpful and inspiring and are well attended. There is indeed a great blessing and a great opportunity for doing good awaiting each one that is willing to help in this work.

Saturday, August 4, some of the members of the society attended the picnic of the South Side C. E. Union at Jackson Park.

Many of the endeavors are seeking rest and recreation in vacation trips.

### CHANGES IN MEMBERSHIP.

#### DIMINUTIONS.

#### By Letter

C. W. Henson  
Mrs. C. W. Henson  
Mrs. J. F. Jeans  
C. B. Lawton  
Mrs. C. B. Lawton

#### By Dropping

Mrs. D. B. Devine  
Miss May Devine

#### By Death

Louis Reeder, Jr.  
Mrs. L. T. Austermell.  
Mrs. F. O. Marsh.

### REPORT OF CHURCH AND S. S. VISITOR FOR JULY 1906.

Calls made .....	162
Letters written .....	4
Postals written .....	21
Services attended .....	30
Bible lessons given .....	8
Garments given away .....	27

### WEDDING BELLS.

One of the most beautiful events of the month was the wedding of Miss Marian Pickett to Mr. Richard Chamberlain at the home of the bride on the evening of July 17th Dr. de Blois was present to perform the ceremony and Miss Helen Todd played the Lohengrin wedding march. The bride was preceded by Misses Blanche Pickett, Dorothy Eilenberger, Helen Webster and Medora Googus, who made an aisle with broad pink ribbon among the guests, and by Miss Gladys Pickett and Master Bacon, who scattered pink and white sweet peas. The home was beautifully decorated with greens and with pink flowers and ribbon.

The bride has grown up among us and will be much missed in our church circle. It is a matter of universal regret that Mr. and Mrs. Chamberlain expect to make their home in Buffalo, N. Y.

Rev. Charles L. Hamilton, the Baptist pastor at Edinburg, Ills., and Alice Provins of Chicago were united in marriage August 1st. Rev. W. M. Embree performed the ceremony.

W. J. Lord and Miss Whitehead were united in marriage at the home of the bride, 3134 Rhodes Ave., on August 12th. The home was elaborately decorated and a large company of friends were present. Rev. W. M. Embree performed the ceremony.





## FIRST BAPTIST CHURCH

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WESLEY M. EMBREE

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### SUMMER SERVICE.

The church that does successful aggressive work in the summer must adopt itself to conditions. To close the doors on Sunday evenings in a neighborhood thronging with people, is to advertise our awful indifference and neglect a God-given opportunity.

An open-air service on the excellent location just south of our church would attract five times as large an audience as a service in the church on a hot night. Why should we not hold a service there every night for two weeks during the latter part of August. The excellent results from the Monday night meeting should prove the value of such an effort.

As the steamer "City of Chicago" left St. Joe one night last week a man fell into the lake and lost his life because no one tried to save him. Many lives within sight of our church could be saved if we were anxious to make the effort.

### YOUR WORK THIS FALL

What will it be? There is a place for you in some department of our great church. Find it and fill it and you will have done your part. The work at Raymond needs leaders of the best ability in Bible class work, girls' and boys' organizations, men's clubs, and women's work. In all Chicago there is no better opportunity for conscientious service than on this very field. Raymond is an integral part of the First Church and a closer fellowship is absolutely essential to

the mutual welfare of the church and the chapel. Come over and help us.

### NOTES.

The Chinese Sunday School 297 Clark St., received a gift of a beautiful new piano this month from a friend who is interested in their work. Bought from Lyon & Healy's and with their guarantee back of it we are assured of a fine instrument. This friend has been interested in the work for the Chinese in Boston before she came to our city.

More helpers are needed during the summer months while regular teachers are away on their vacations.

The last few Saturday afternoons some of the Lorimer Class have taken trips to Manhattan Beach where we have had pleasant times bathing. Any men or boys who wish to join us are cordially invited. We leave 63rd and S. Park Ave at 3:00 o'clock. Bring your bathing suits.

Mr. Kennan has made our prayer meetings during the summer very helpful.

Church Life is now mailed as second class matter.

A great many subscriptions to Church Life are past due.

Many of our members do not subscribe for Church Life? This can be remedied by seeing Mr. Embree.

Have you been to the open-air meetings on Monday evening?

We publish the sermon delivered in our pulpit July 16th by Rev. R. M. Vaughan by request. Mr. Vaughan was formerly assistant pastor at the First Church. He now has one of the leading churches in Wisconsin.

### PERSONAL.

Mrs. Donnelly has returned from a recent trip to Canada.

Mr. and Mrs. Googins and family are summering at Bay View.

Mr. Kennan expects to spend his vacation in Michigan.

It will be a great treat to hear Dr. deBlois in the middle of the summer.

Mr. Rader has returned from an extended trip in Iowa and Michigan.

Mr. Embree baptized four young people from Raymond last Sunday morning.

Miss Florence Huskey has just returned from a month's visit at Winona, Minn.

Mr. Leslie Sims has gone to his home in Nebraska to remain until October.

## CHURCH LIFE.

9

Miss Mabel Shane has gone to Benton Harbor, Mich., for a stay of two or three weeks.

Miss Christina MacFadden will leave Aug. 17, for a trip through Yellowstone Park.

It will be a great pleasure to hear our own pastor August 19th. Let every member who is in the city be sure to be present.

Mrs. Horace Branch of Evanston has gone to Northfield, Mass., to attend the Religious Conference to be held there this month.

Miss Vera Holmes is entertaining her sister, Miss Iva, from Oklahoma. She expects to go to Oklahoma with her sister at the end of August.

There have been several conversions as a result of the open air meetings. Mr. Kennan and those who help deserve great credit for this heroic service.

The Raymond picnic will be held at the south end of the Wooded Island in Jackson Park, Saturday, August 18th. Come and help give the children a day of pleasure.

Miss Laura Dresser, after spending some months in the Baptist Hospital, is able to be about. She is spending some weeks with an

uncle in western Illinois, hoping to regain her strength.

Miss Emily Beck will spend several weeks visiting relatives in Indiana during August.

Miss Van Fleet is taking a much needed rest at Epworth Heights, near Ludington, Michigan.

Mr. Wayne has been seriously ill for over a month but is now on the road to improvement.

Mrs. Ware is the leader of the Guild Bible Class and the Teacher's Training Class during August.

Miss Marv Laidlaw is spending the months of July and August with her people near Ludington, Michigan.

Mr. and Mrs. Lingle, with Miss Church will go this week to join the rest of the family at Traverse City.

Mrs. Pienkowsky and children and Mrs. Elizabeth Lingle are having a delightful outing near Traverse City.

Mr. Kennan has organized a male quartette, composed of Mr. Vallett, Mr. Leland, Mr. Kennan and Mr. Embree.

They sang very acceptably last Monday evening and we hope to hear them often.



## The Work at Raymond.

The work at Raymond has never been in as good condition spiritually as at present time. The week of special meetings was a great blessing. We were sorry not to have the help of some of the officers of the Sunday School, but the attendance was good for July and some have already been baptized as a result of this revival.

The funeral service of Mr. Buchholz was held at Raymond Chapel, Wednesday, Aug. 15th, at 11 a. m.. A large number of friends and members of the Foresters lodge were present. He left a wife and five little ones. To Mrs. Buchholz we extend our heart felt sympathy.

It was a great pleasure to hear Mrs. Connelly's voice in our prayer meeting Tuesday evening. Members from the home church are always more than welcome.

We are indebted to Mr. Taylor for enlarging the platform for the open air services.

Mr. Minnich Jr., and Mr. Sidney Crozier have been spending their vacations in the country.

Mr. Rhenisch has gone to spend a few days in Michigan. He has earned a much needed rest.

Mr. Archibald I. McIntyre and Miss Lulu Peterson were united in marriage Wednesday

evening, August 8th at the home of the bride. A large number of relatives and business associates remained to enjoy the excellent wedding supper.

Miss Lelia Minnich left this week for a few weeks in the country.

Miss Orth's singing in the open-air meetings has been a great help.

Mr. Orth, the vice-president of the C. E. has started a unique plan for securing funds. The plan is to fill a long narrow envelope with 16 pennies which measure just one foot and to secure as many envelopes as possible.

Mrs. Johnson is now settled in her new home on Lowe Ave.

The evening services held in the open air have been very successful. A large number of the people of the neighborhood attend these meetings who never come inside the chapel. We will continue this plan during August if the evenings are not too cool.

It is good to see Mr. Austermell at Sunday School again. Let us hope and pray that he may take up his work again at Raymond.

It is a great blessing to the whole work at



Raymond that Mr. Daniel Reeder, the brother of the former teacher, is able and willing to take up the work of the class. It is hoped that the influence of the class will multiply and bring many more young men into the kingdom.

The memorial services held on successive Tuesday evenings for Louis Reeder and Mrs. L. T. Austermell were attended by a great company of friends who desired to pay their personal tribute to the helpfulness of the lives of their friends. The meetings were informal and one after another in broken words told of the debt they owed to the departed. Mr. Embree asked how many present had been led to Christ by Mrs. Austermell, and the number that rose

was the highest tribute that can be paid to a human life. The following message from Mr. Coyle was read at the memorial service for Brother Reeder:

"I am one of the many who considered themselves especially intimate friends of his. As I think of it, this seems to be one of the markedly lovable features of his character, that he invited and attracted the love and intimacy of so many of his associates. He was not merely a friend and comrade. He, without apparent effort, made himself the *chosen* and *loved* friend of a large number of young men, one of whom I am proud to have been."



## The Journal of the Church.

BY R. R. KENNAN.

July 1, Sunday.—Sermons by Dr. Nathaniel Butler of the University of Chicago. Topics: "The More Abundant Life" and "The Relation Between Morality and Christianity."

July 2, Monday.—Open-Air Meeting. Mr. Kennan preached. Topic: "Not Whence but Whither."

July 6, Friday.—Christian Endeavor Meeting. As the church prayer meeting would have come on the "Fourth" it was held in connection with the C. E. meeting. Topic: "The Duty of Forgiveness." Mr. Kennan led.

July 8, Sunday.—Sermons by Prof. Theodore G. Soares, Ph. D. of the University of Chicago. Topics: "The Gladsome Life" and "Bought with a Price."

July 9, Monday.—Open-Air meeting. Mr. Kennan preached. Topic: "Chance versus Purpose."

July 11, Wednesday.—Church Prayer meeting. Topic: "The Secrets of Happiness." Matt. 5:1-12.

July 13, Christian Endeavor Meeting. Topic: "How can I Be a True Friend." Miss Van Fleet led.

July 15, Sunday.—Sermons by Rev. Richard M. Vaughn, of Janesville, Wis. Topics: "Thought Power with Relation to Health and Character" and "What the Rich man left out of his Thoughts."

July 16, Monday.—Open-Air meeting. Mr. Kennan preached. Topic: "Reason and Religion."

July 18, Wednesday.—Church Prayer Meeting. Topic: "The Characteristics and Mission of Members of Christ's Kingdom." Matt. 5:13-16.

July 20, Friday.—Christian Endeavor Meeting. Topic: "Christ Life,—How Christ Prayed, How We should Pray." Leader, Miss Elizabeth Pickett.

July 22, Sunday.—Sermons by Rev. Byron H. Dement, D. D., Professor in the Baptist Theological Seminary at Louisville, Ky. Topics: "Deathless Fellowship" and "The Whole Duty of Man."

July 23, Monday.—Open-Air Meeting. Mr. H. H. Van Meter spoke.

July 25, Wednesday.—Church Prayer Meeting. Topic: "The Righteousness Required in the Kingdom of Heaven." Matt. 5:17-48.

July 27, Friday.—Christian Endeavor Meeting. Topic: "Missions." Leader, Mr. Renisch.

July 29, Sunday.—Sermons by Prof. Geo. B. Eager, L. L. D. of the Southern Baptist Theological Seminary of Louisville, Ky. Topic: "Business and Religion" and "Jesus Teaching Concerning Prayer."

July 30, Monday.—Open-Air Meeting. Mr. Embree preached on the subject of "Real Rest."

### CHANGES IN ADDRESSES.

Bennett, J. W.,	6043 Ellis Ave.
Bennett, Mrs. J. W.	6043 Ellis Ave.
Chase, Henry B.,	2949 So. Park Ave.
Dickson, W. T.,	4160 Ellis Ave.
Dowd, Miss Bertha M.,	4343 Champlain Ave.
Elkin, Mrs. Gussie,	9 East 31st St.
Humphrey, L. C.,	3224 So. Park Ave.
Humphrey, Mrs. L. C.,	3224 So. Park Ave.
Humphrey, Clarence H.,	3224 So. Park Ave.
Humphrey, Ira,	3750 Indiana Ave.
Johnson, Mrs. Christina,	3042 Lowe Ave.
Sodenstrom, Hilda,	1487 33rd St.
Steele, Mrs. J. E.,	3369 Calumet Ave.
Whitting, Mrs. Mary,	6468 Loomis St.
Rhenisch, Arthur	3232 Rhodes Ave.
Richards, John Edward	3154 Calumet Ave.
Richards, Miss Annie	3154 Calumet Ave.
James, Barron	296 36th St.
Pope, Geo. J.	Glencoe, Ill.
Pope, Mrs. G. J.	Glencoe, Ill.
Brewer, Miss Isabella S.	3113 Wabash Ave.
Hoops, Miss C. H.	217 42nd Place.
Hoops, Miss Ethel	217 42nd Place.
Hoops, Walton	217 42nd Place.
Rogers, Miss Carrie,	4748 Langley Ave.
Healy, Mrs. J.	3110 Halsted St.
Gilmore, Mrs. John	2615 Wallace St.
Gilmore, Eddie R.	2615 Wallace St.
Gilmore, Irene Lydia,	2615 Wallace St.
Gilmore, John A.	2615 Wallace St.
Fraleigh, Chas. F.	6754 Loomis St.
Fraleigh, Mrs. Chas. F.	6754 Loomis St.

## SOME JOGGLING CIRCUMSTANCE.

Just as we go to write our name  
Upon the role of deathless fame,  
Some joggling circumstance is sure  
Almost to spoil our signature.

—Nixon Waterman.

## THE SEED IS ONE; THE SOILS MANY.

The message of Jesus Christ is not modified to suit different sorts of people, because it does not need to be. So long as human nature is human nature, there will never be need of a new gospel, or a new way out of sin into life.

But not all men receive the message in the same way. The soils into which the seed of salvation falls are as varied as the soils with which the farmer must deal. Therein lies one great value of the parable of the sower.

But the soil of the heart is in one thing different from the soil of the field. The field is as it must be; the man can make his reception of God's truth what it ought to be. The field is a passive, unconscious, irresponsible thing; the man is an active, selfconscious, accountable person.

Here is a man who has let his heart become a common highway for every other sort of interest, until the seed of God's grace can find no mellow soil in which to take root. Shall he say, "I have no religious inclinations," and so escape responsibility? By no means. He is responsible for his lack of spiritual interest, and he can cure it. He *must* cure it, or die.

And here is another man who under the influence of strong religious appeal becomes interested in his soul's affairs. But the sermon or the song or the personal appeal have effect for only a day or a week or a year. At last the roots of the new life, struggling downward for a permanent grip on the man, strike the bed-rock of business or politics or social concern. What shall he do? Let him seek the holy joy that comes when the resistance of the world to God's grace has been courageously broken up.

A man who has a good farm has no excuse for raising weeds. But weeds will grow wherever good seed can find a root-hold. What shall we do, when weeds of every sort crowd out the life that is life indeed? Weeds are not bad in themselves; they are plants out of place. Give them their rightful place; attend to business, seek pleasure, provide education and relaxation for body and mind; but do not let these things thrust God out of your life.

All good soil is not equally good. There are differences in harvests. All men who admit the message of God into their lives fully and honestly will not secure the same growth in graces or the same usefulness. But all will bring forth fruit. They will honor God's faith

in them, and will come to such happiness and power in God's service as will surprise them and bless the world. So the servant of God must toil, nothing doubting, though he sees no outcome to his labor. He may not know whether he has helped any, or blessed any, or comforted any, until the great harvest comes. What of that?

"The tears of the sower and songs of the reaper  
Shall mingle together in joy by and by."

## SEEKERS AFTER PLEASURE.

There are those who say, "Suffer us first to have more of this world's pleasure and then we will seek God." The men and women who so say are the devil's dupes. They assume that religion is synonymous with gloom. No assumption could possibly be farther from the truth. What is there in true religion to make a man gloomy? Does the knowledge that a man's sins are forgiven, that he be at peace with God, with himself and with his fellow-men, that all things will work together for good to him on earth, and that he will enjoy eternal felicity in heaven, tend to make life here and now an experience of sadness and gloom? I have never known the presence of religion to give sadness, but I have known its absence to make life a foretaste of perdition. I have heard men on beds of sickness, when death stared them in the face, calling in fearful agony upon God for mercy. Religion is the symptom of joy. The psalmist, who had wandered from God and was now seeking his face, earnestly prayed, "Restore unto me the joy of thy salvation." The Apostle Paul, who had known in his service of God perils by land and by sea, and persecutions bitter and prolonged, exhorts us to "Rejoice evermore." He affirms that he was always rejoicing, even though at times sorrowful. Religion is sunshine, hope, peace, love and joy. It is a well of water within us, springing up into everlasting life. It makes the face shine with the reflected light of glory and heaven. The face of every true religionist, like that of Moses when he came down from the mount after communion with God, shines with a radiance not of the earth but of heaven. Religion is music in the heart, in the home and in all the walks of life. It is a foretaste of heaven even while we are upon earth. It gives a silver lining to every cloud. It gives ability in business, a charm in social life, fitness for artistic culture, and a unique glory to all earthly experiences. It alone makes life worth living. It makes us in some measure like Jesus Christ, the ideal man of the human race.—Standard.

There is a village in China in which the mission of the American Board owns six idol temples. The Chinese turned over some of them in payment of the indemnity, "because they had no more use for them."



## THE MAKING OF A MADONNA.

In the wooded solitudes of northern Italy, alone, and with a sad heart, dwelt the hermit Pietro.

In the early years of his life he had been gay and foolish, spending his money freely and without thought, on whatsoever pleasures took his fancy at the time. In those days he had many friends and companions of his youth who helped him to spend his wealth, but when that began to dwindle and poverty to show her face, they left him for other fields of sport and gain.

In his old age Pietro had two earthly objects to make his lonely life less lonely and to them he gave much thought. The one was a big old oak tree just outside his dwelling, the mighty strength of which, combined with its strange shaped branches, filled him so often with weird fancies that he would construct mental faces long since lost to earthly vision. The other object of his fancy was flesh and bone, the little Mariette, daughter of his nearest neighbor, a veritable child of the sun, who many times in the course of a month ran up to see him, always bringing with her a basket of cakes and bread from her own happy, simple home.

Mariette, besides, always brought her sweet smiles and whiled away many a lonely hour, so that the good old hermit felt the child's life part of his own.

But time passed by, and one year great distress came into the peaceful valley. Rain fell incessantly—torrential rains—for days and weeks, until the river swelled and overflowed its banks, and the once fertile valley looked like a lake, with treetops only as landmarks. Country people could not stay in their homes, and fled quickly to the towns. One morning Pietro found he had to walk knee-deep out of his hut; and as the water was still rising, he managed to climb into the gnarled branches of his old friend the oak and saw, to his horror, the once varied landscape now all water. There was no escape for him, so there he stayed; and as the long hours went by, he grew cold and hungry and knew that he could get no help. In the meantime, Mariette looked anxiously along the valley to see if she could in any way get to her old friend's relief, always hoping he had joined some of the other sufferers and was out of danger.

After some time the rain ceased and the waters began to subside. Taking the first opportunity, Mariette took her basket filled with the usual good things on her arm and went off towards the old hermit's home. Arriving there, she found the hut empty; and with no response to her cries, her heart was heavy. She listened and thought she heard a groan! Looking up to the eak, from whence she thought it came, she saw poor old Pietro clinging to one of the branches. She was soon beside him, and revived him for a few moments with her refreshments. But it

was only a brief respite, sufficient for him to bless his deliverer. With his last breath he prophesied that her memory would never die, but be a living and constant source of sweet encouragement for succeeding generations! Then, looking at the old oak that had been his constant companion, he blessed that also and then he breathed his last.

Some years rolled by. Mariette married a young man of her own station and there was perfect love and happiness in their humble home. Children were born of their union—healthy little creatures, sunburnt and full of life with the abundance of love and fresh air. Mariette often sat at her cottage door knitting and singing her favorite songs, out of the fullness of her heart, with contentment and peace. One of these happy mornings, her household duties being completed, she sat with her children on the bench outside her cottage, her face radiant with joy, when her attention was attracted to a passing stranger, a man of marked beauty of face, though pale and delicate.

He was gazing at her with a rapt expression of delight. Seeing she had noticed him, and was a little embarrassed, he stepped forward and asked permission to rest himself on an upturned barrel. As hospitality is the strong feature of the Italian nature, she at once complied. He asked her some questions as to her home, her life, her children and in the conversation she became less embarrassed. Then he told her he was an artist, and would like so much to make a little study of herself and child just as she sat. After a little time she agreed. But now came a new difficulty—the artist had no paper nor canvass with him whereon to make the sketch! His desire for her face was very great; and, as desire masters difficulties, looking round him, he saw an old barrel with an end of light brown oak. With ready resource he soon broke up the barrel and used the end to make his study on. Quickly, with masterly hand, he had a striking impression of a true, beautiful woman's face and arms, holding her babe upon her knee, who responded with love and trust to his mother's embrace.

When all was completed to the young artist's satisfaction, he thanked her and gave her a little golden reward for her kindness, which brightened their little home for many a day.

Time proved that the old hermit's blessings and last words were to be fulfilled. The artist proved to be the immortal Raphael, and the inspiration of that morning's ramble that he made was the production of one of his first masterpieces, "The Madonna della Seggiola," which he always held to be his finest Madonna.

Many and many a hopeless study he had made to fulfill his conception of a perfect Madonna, and now he had found her in the life about him—a true, natural, perfect woman and mother with a pure soul expressed in her eyes and her simplicity.—QUIVER. *Advance.*



## A Decade of Baptist Progress in Chicago.

BY A. R. E. WYANT.

A few years ago, Dr. P. H. Swift, a prominent Methodist preacher, in addressing the Baptist Ministers' Conference, said that until ten years ago his denomination had made a greater gain in membership than any other evangelical church in Chicago; but that during the past ten years the Baptists have been in the lead.

The writer has been a pastor in the Chicago Baptist Association during the past ten years, and has been in touch with the work of our denomination. He believes that a more earnest and consecrated body of Christians cannot be found in this or any other great city. He is also not unmindful of the tremendous difficulties that confront us in a great cosmopolitan city of nearly two millions of people, most of whom are foreigners representing almost every nation under the sun. Where 7,000 saloons exchange "distilled damnation" for nearly \$70,000,000, and where an arrest for drunkenness is made every fifteen minutes. It is not surprising, that the 650 churches of all denominations in Chicago have not been able to do more toward the redemption of the city. Let us also gladly recognize the fact that there are many charitable and philanthropic institutions here that are doing the work of Christ, in his spirit, if not in his name. This suggests another encouraging fact: that one of the greatest blessings of the church has been its indirect influence in inspiring communities with loftier ideals of civic and commercial righteousness. But it is not our purpose to discuss these phases of the progress of the kingdom. We desire to call attention to some facts gathered from the statistics published in the "Minutes of the Chicago Baptist Association" during the past decade. Of course, statistics cannot tell everything about our progress, but they have a certain real value, and each reader can use these facts in arriving at a fair conception of what our churches have been doing during these ten years.

### PROGRESS IN MEMBERSHIP.

The Minutes of 1895 reported 74 churches in the Chicago Association with a membership of 17,353. During the past ten years these churches have reported 11,305 baptisms. The gains by letter have been 10,777. By experience 1,783. By restoration, 450. The losses during the decade have been as follows: By letter, 10,966; by death, 1,774; by erasure, 4,788; by exclusion, 1,410. Total net gain reported, 5,561. The minutes of 1905, however, report a present membership of 21,940 in 75 churches, which would indicate a gain of only 4,587. The change in the number of churches has been in the small country churches of the Association and so is a comparatively unimportant matter. A sur-

prising fact that seems unaccountable is that the losses by letter have been 179 greater than the gains by letter. It has been generally supposed that our Chicago churches have been more recruited by many who bring their letters from the country churches, than decreased by dismissions to unite elsewhere. A deplorable fact is to be noted in the tremendous loss of 6,198 by erasure and exclusion; and perhaps the weeding process in many churches is not yet perfected. How can the causes of this discouraging leak in membership be remedied? Even the discrepancies in statistical reports, that have been made in the interests of apparent progress, do not show a gain that saves us from humiliation in the presence of the great problem of winning this city for Christ. Seventy-five churches with 20,000 members work ten years for a net gain of 459 per year! Each church has had an average net increase of about 7 members each per year! Or 4 Baptists have worked (?) 10 years to make an advance of one member above the losses.

This does not take into account the growth of population during these ten years. The census reports of the ten years from 1880 to 1890 show a gain of 118 per cent in the population of Chicago. In 1900 the population was 1,698,575, showing a gain of 54 per cent during the decade. It is safe to say that the gain from 1895 to 1905 was 40 per cent. Our net gain to keep pace with the increase of population should have been 40 per cent of our membership, or 6,940 net increase; but during the decade we gained only 27 per cent net increase, lacking 2,353 recruits of keeping pace with the increase of population. Of course, the tremendous emigration influx into Chicago explains in large measure the dark outlines of the evangelistic problem just presented, and we must not be discouraged as we face the redemption work, that must be done in our great city.

### SUNDAY SCHOOL PROGRESS.

The church of the future is in the Sunday Schools and young peoples' societies of today. Here is a great field for recruits. "The out-populating power of the Christian stock" must not be overlooked if we would hope for the coming of the kingdom. The statistics show an enrollment of 19,442 pupils in the home church Sunday Schools, a gain of 5,290 over ten years ago. The mission schools enroll 3,764 pupils, a gain of 814. If the statistics can be relied upon, there has been a sad falling off in the membership, if not in the attendance, of our young people's societies. B. Y. P. U. members in 1895, 4,039; now, 3,091. Juniors ten years ago, 1,440; now 1,069.

### INCREASE IN PROPERTY AND EXPENSES.

A decade ago the reported value of church property was \$1,084,600; now, \$1,938,801; a gain of \$854,201. Church attendance seems to be on the increase as may be judged by the fact



that in 1895 there were 30,528 sittings; now, 37,457; a gain of 6,929. The current expenses ten years ago were \$222,686; in 1905, \$238,795; a gain of \$16,109; which would indicate that the churches are giving their pastors more generous treatment in the matter of salaries. Total for home expenses in 1895, \$249,468; now \$310,033.

#### PROGRESS IN BENEVOLENCES.

It is encouraging to note that, during the past decade, Chicago churches spent \$80,805 in out-station work; Immanuel Church in the lead with 7 branches, and Morgan Park following with 3 branches, two of which are doing aggressive work.

The City Mission Society has done a good work under the direction of Supt. Manning. The reports show that in 10 years \$46,369 have been contributed directly by the churches for this work. Of course this does not include all that has been spent for city missions. In 1905, only \$2,911 were contributed by the churches. We can't expect to see done, what ought to be done, with such a meagre contribution, two-thirds of which goes as salary to the superintendent, or he must donate part of it to help on the needy work.

It is true that we are almost overwhelmed by the great problem of city evangelism, but it does seem that more than \$6,791 should have been contributed in ten years by our churches for the evangelism of the great state of Illinois.

#### HOME AND FOREIGN MISSIONS.

During these ten years, \$39,398 have been contributed for Home Missions. We are sure that District Supt. J. B. Thomas is not satisfied with this amount, and all other Chicago Baptists ought to be dissatisfied. The aggressiveness of the Woman's Home Mission Society, however, is refreshing. They have secured during the same time, \$40,580. From the statistics of the societies at large it would appear that at least three times as much should be given through the Home Mission Society as through the women's organization. It is a surprising fact that the women have actually raised more money during the past decade in Chicago than has been given through the general organization. If it is true that the women are not getting too much, then Dr. Thomas ought to receive much more.

The Missionary Union has received \$71,694 during this time from our churches; and the Women's Foreign Missionary Society has secured \$38,778. Here again the proportion given through the Missionary Union is about a half smaller than it ought to be. Dr. Lounsbury will be glad to send receipts for double contributions. Do we realize that two-thirds of the human race still sit in the midnight blackness of heathenism because God's people have not been faithful in their stewardship? If it were so the total benevolences of our churches during the past de-

cade would have aggregated much more than a half million dollars.

#### CITY MISSION NOTES.

BY R. E. MANNING.

*Logan Square Norwegian.*—The superintendent of missions was present at the prayer meeting on the evening of July 25th, and found 44 persons in attendance all of whom were adults, and 23 of them were men. Much attention is being given to meeting the immigrants as they reach our city at the various depots. Miss Nelson, who is assisting Pastor Finwall in this, as well as in the general work on the field is a recognized power for good. She is the superintendent of the mission school on the corner of Center avenue and Ohio street. Pastor Finwall conducts a vacation school in the church, from 9 a. m. until 12 m.

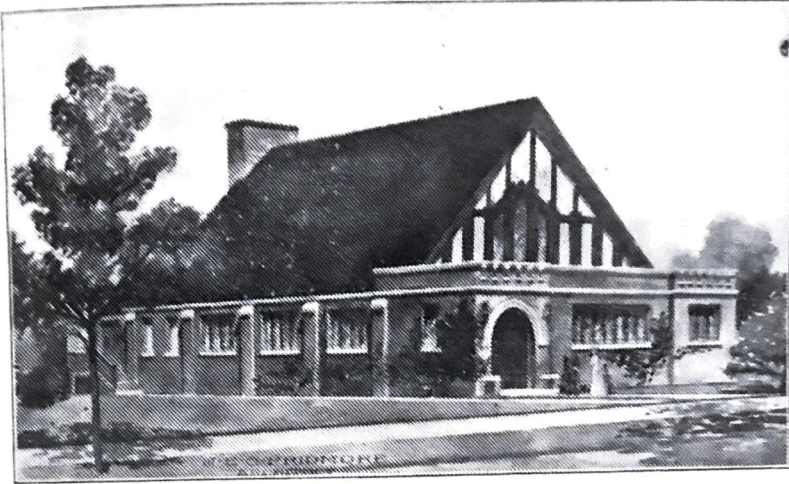
*Center Ave. Norwegian Mission.*—This mission is cared for in a general way by the Logan Square Church. The City and Home Mission Societies contribute \$200 toward the support of Brother Ottosen, who is doing mission work on the field. He puts the whole amount into the work, and performs sufficient manual labor to support himself. He was formerly a lay preacher in the Lutheran Church. He is now planning to go to Morgan Park next fall. In addition to the Bible School on Sunday afternoon, there are preaching services on Saturday and Sunday evenings, and prayer meeting on Thursday evening. Possibly this may never develop into an independent church, but it is an excellent location for a branch of the Logan Square. It is near the old field of the mother church.

*Olivet.*—Pastor Fisher has succeeded in getting the total indebtedness of the church pledged to be paid in monthly installments. This was done by the people taking interest bearing bonds. In this manner their interest is provided for. The bonds are in denominations as low as one dollar. No person was able to subscribe for any great amount, but as the membership is so large the lack of a few wealthy ones was compensated for by the many poor ones. Since the completion of the auditorium the property is valued at about \$40,000, and the members would not consider a cash offer for that amount. They had lost the property on account of an indebtedness of about half that amount. The prospects are now that within a few years, the societies will feel warranted in deeding the property to the church, and only \$1,000 have been invested as an outright gift. It is expected that they will pay back all the rest with interest. This was the greatest work in magnitude, that the societies have undertaken, but the results thus far have amply justified the wisdom of the action.

*Washington Park.*—Pastor Linden is taking his vacation, and on the evening of the 18th of

July, Deacon Eldridge led the prayer meeting and took note of all who took part aside from singing, and at the close requested every person present to put his or her name on a paper provided for the purpose. The object of all this, was to send the double record to the pastor, in order that he might know how his people conducted themselves during his absence. On the

audience room a commodious reception room and pastor's study in front and a large primary room in the rear. A modern and well-equipped baptistery will be installed with suitable robing rooms. The plan is a credit to the building committee, who have spent much time and labor to secure the greatest possible value for the least possible expense. It is expected that the



BUILDING OF THE NORTH SHORE BAPTIST CHURCH.

24th the societies paid the interest and \$2,000 on the principal, thereby reducing the indebtedness on the lot located on the corner of Michigan avenue and 56th street to \$4,000. Our equity in the 48th street property ought to more than pay this amount. We wish the brethren would render all assistance possible in making the sale.

building will be ready for use shortly after October 1. It is situated on the west part of the lot, corner of Pemberton and Leland avenues. The lot is 96x150 feet, thus leaving ample space for the erection of our church edifice. The chapel will cost approximately \$10,000, the lot \$11,000.]

#### DON'T FORGET.

#### LAYING CORNER STONE NORTH SHORE CHURCH.

On Sunday afternoon at 6 o'clock about 150 people assembled for the Corner Stone service.

The following program was carried out:

Doxology.

Scripture reading. Psalm 122, Psalm 127:1  
Ephesians 2: 18-22.

Song, "How Firm a Foundation."

Placing of box in Corner Stone.

Remarks by Pastor.

Prayer by Pastor.

Song, Coronation.

Immediately after the service people adjourned to the open air service on station platform.

The first Sunday service held by the North Shore Church was on Aug. 6, 1905, just one full year having been completed.

At the morning service twelve new members were given the hand of fellowship.

[The above picture represents the new chapel as it will appear when completed. The building will be 50x90 feet, having besides the main

*The Record* desires to call the attention of its readers to the fact that every Baptist in Chicago who keeps abreast with the work of the denomination, and this means more than what is being done in any single city or state, will take our great denominational paper, *The Standard*, which gives each week an accurate and comprehensive review of the status of denominational work throughout the world, in addition to special news from the Northwest.

*The Standard* is an essential medium of information to the denomination and becomes necessary to every intelligent reader of *The Record*.

*The Standard* begins with August a new serial story, "The Doctor," by Ralph Connor, a captivating story which everybody will want to read. Send your name to *The Standard*, 324 Dearborn street, Chicago, for sample copies, then subscribe. Or if you send \$1.00 now you will get the paper for six months and will have the back chapters of "The Doctor" sent you so you will not miss any of the story. Subscribe now.



## Current Chicago Church News.

**Fourth Church.**—Dr. W. Kirke Bryce, who came from England about two years ago to become pastor of this church, has resigned to accept a call to the church at South Bend, Ind. He has done an aggressive work under great difficulties, building up his church in all departments, and it is to be regretted that he leaves when his friends think that his work is just getting well established. He will begin his new pastorate September 1.

**Wheaton.**—Rev. George R. Wood has resigned his pastorate of this church, to take effect October 1. He completes a pastorate of ten years. A new edifice has been erected and an excellent work has been done under his ministry.

**Second Church.**—Rev. Loren T. Bush, recently assistant pastor of the First Church of Cleveland, Ohio, has been elected assistant to Dr. Straton. The latter will spend his August vacation lecturing at western chautauqs.

**Irving Park.**—Rev. W. D. Bancroft, late pastor of Tomah, Wis., has accepted the pastorate of this church and has entered upon his work.

**Millard Avenue Church.**—Dr. T. W. Powell has been preaching a series of a dozen sermons on "The Favorite Book of Lincoln's Youth; Pilgrim's Progress," and much interest in this old but ever-new book was awakened. Any pastor desiring illustrated views on this subject can secure a beautifully colored set by addressing Dr. Wyant, Morgan Park.

**Englewood Church.**—On July 1st Pastor Ford gave the hand of fellowship to twenty-four members and baptized six in the evening. During the seventeen months of his pastorate 240 members have been received, 146 of these by baptism. He will be absent six Sundays on his vacation. Among the supplies are Dr. J. W. Weddell, on July 29, and Dr. A. C. Dixon, on August 19. At a council called on July 6, representing eighteen churches, George C. Cress, who was formerly a minister of the "Brethren in Christ," and had served as their missionary in Africa, was recognized as a Baptist minister. He is at present attending the University Divinity School and supplying churches.

**Tabernacle Church.**—Mr. John H. Chapman, after having served as president of the Young People's Union of America for fifteen years, was re-elected at the recent Omaha convention. Rev. A. R. E. Wyant supplied the church the first three Sundays of July, and Dr. J. L. Campbell of Cambridge, Mass., preacher on the fourth Sunday.

**Auburn Park.**—Rev. J. O. Staples, after a pastorate of about two years here, has resigned to accept a call to Glenwood, Iowa.

**Garfield Park.**—Rev. W. J. Sly has begun his pastorate under favorable auspices and has been privileged to baptize several converts.

**La Salle Avenue.**—Dr. Buck is resting in Michigan after a hard year's work, for he has not had an easy time keeping up the interest and the work with the great Moody Church with its constant and varied attractions and student missionary workers so near by.

**Pilgrim Temple.**—Dr. Thoms and family have gone to his island summer home at Detroit Harbor, Door county, Wis., to spend the month of August. Rev. A. R. E. Wyant supplies his church on Communion Sunday, August 5.

**Oak Park.**—Dr. Denman spends August in the East, and will supply the First Church, Philadelphia for two Sundays. Profs. Mathews and Butler and Drs. Behan and Van Doren are the supplies.

**Hyde Park.**—The Sunday School is trying a new plan during the summer months. Instead of class lessons, instruction from the platform is being tried, some addresses being illustrated by stereopticon views. Among the speakers are Profs. Willett on "The Holy Land;" Goodspeed, "Bethlehem;" Burton, "Nazareth;" Moulton, Mathews, Votaw Jones, Breasted, Smith, and Mr. A. T. Burns, and Miss Mary E. McDonald on "The Children of Chicago."

**Normal Park.**—Pastor Anderson will supply his former church at Austin, Minn., during August. Drs. Lounsbury and Wyant are the supplies for the first two Sundays.

**Lexington Ave.**—Pastor Boynton has sacrificed his vacation in the interest of the afflicted of San Francisco. The benevolences for the first six months of the year are \$570.

**Bethel Church.**—Rev. G. V. Wheeler, 7123 St. Lawrence avenue, is the pastor. Plans are being made to pay off the mortgage indebtedness by January 1st.

**Centennial.**—Rev. John Snape, of New Castle, Pa., is the supply during the pastor's vacation.

**Austin Church.**—In "a retrospect," Pastor Harnly writes: "The middle of June marked the first anniversary of the present pastorate. No first review of the year's work is intended. The pastor has no statistics to publish of sermons

preached or calls made or anything of that sort. He is not a statistician, but a preacher, and keeps no such records."

*Belden Avenue Church.*—Dr. John A. Earl, for eleven years pastor of the First Church, Water-

## PERSONAL MENTION

With the exception of the vacation season Dr. Henson has been absent from his pulpit but a single Sunday since he became pastor of Tremont Temple, Boston, three years ago, and then it was to preach the baccalaureate sermon at his alma mater. As he journeys toward four-score years his intellectual and physical vitality is a wonder to all who hear him. The total receipts of the Temple for the year just closed were \$23,350, of which \$18,522 was applied to home expenses.

Dr. Kittredge Wheeler, former pastor of the Fourth Church, Chicago, now of the North Church, Camden, N. J., passed through Chicago on his way to Calgary, Northwest Canada, visiting his son in North Dakota, on the way. Dr. Wheeler has received 241 new members during his present pastorate and is doing an excellent work.

Dr. and Mrs. Wyant, of Morgan Park, announce the arrival of a little daughter at their home on July 2nd. Her name is Elizabeth, in honor of her Grandma Wyant.

## THE UNIVERSITY DIVINITY SCHOOL

There has been a surprising and gratifying increase of attendance at the Divinity School as compared with last year. There has been an increase in all departments except one, but the Divinity School shows the greatest advance, with an enrollment of nearly 200, of whom about 75 per cent are college graduates. Among the numerous courses of open lectures is one on "Evangelism" by Dr. Myers of the Immanuel Church.

Prof. Gerald B. Smith of the theological department has received a call to the historic First Church of Providence, where President Faunce of Brown University and other members of the faculty attend. This is a high honor that might well be coveted by any preacher, but Prof. Smith has a great field of usefulness, for which he is specially adapted, at the university, and it is hoped that sufficient inducements may be offered to lead him to remain in Chicago.

It is a beautiful art—the art of living well in poverty. It calls for an alert intelligence, and a cultivated taste, and a ready invention. It is not the vocation of a dullard. Brains must be mixed with it. One who takes it up with courage and good-will, finds in it culture for all the finer faculties. —*Washington Gladden.*

Our souls are organ pipes of diverse stop  
And various pitch; each with its proper notes  
Thrilling beneath the selfsame breath of God.  
Though poor alone, yet joined, they're harmony.  
—*Charles Kingsley.*



THE REV. JOHN A. EARL

PASTOR BELDEN AVENUE BAPTIST CHURCH.

low, Iowa, will begin his work here on September 1. Chicago will be a field to test his power.

*Covenant Church.*—Rev. H. G. Beeman of low, Iowa, recently supplied the church for two Sundays and called on many of the members. He made a very favorable impression.

*Hammond.*—The Baptist Athletic League, organized about three years ago by Pastor Jones, has recently opened its new club house and gymnasium. This church is foremost in its hold on the young people of the town. Rev. A. R. E. Wyant supplied on July 29th, during the pastor's vacation absence at West Allis, Wis.



## Chicago Baptist Young People.

### CHICAGO BAPTIST ASSOCIATION.

FRANK W. VAN KEUREN, EDITOR.

356 Jackson Blvd., Tel. Polk, 1011

**Officers**—President, L. B. Dorr, Room 625, 205 LaSalle St., Tel. Central, 2827. Vice-President, Ernest C. Robinson, 549 W. 60th Place, Tel. Normal, 989. Secretary, Rupert G. Stonach, 126 Dearborn St., Tel. Central, 765. Treasurer, John Ruthven, 3958 Michigan Ave., Tel. Yards, 563.

The city executive committee held meetings on July 1st and 26th, at which the general plan of work for the year was outlined. The positions of organizer and superintendent of Junior work were created. It is the aim of the City committee to have the work of the City association in closer touch with the work of each district and to urge a hearty co-operation between each district.

The next board meeting will be held Thursday, Aug. 16th, at the Y. M. C. A. building.

### WEST SIDE DISTRICT.

#### OFFICERS AND SUPERINTENDENTS.

President, H. W. Ralph, 1146 Wilcox Ave.  
Vice-President, F. L. Potter, N. 52nd Ave., Austin.  
Secretary, Miss A. Knott, 226 2nd. Ave., Maywood.  
Treasurer, F. G. Pamperian, La Grange.  
Superintendent of Meetings, F. W. Van Keuren, 356 Jackson Boulevard.  
Superintendent of Devotional Work, Dr. James Grove, 412 S. Oakley Blvd.  
Superintendent of Hospital Work, Miss Marion Allison, 51 Campbell Park.  
Superintendent of Membership Work, Miss Jennie Dorr, Berwyn.  
Superintendent Fox River Division, Wm. Teal, 260 S. State St., Elgin.  
District Editor, Healy J. Dean, 234 Honore Street.

A meeting of the Executive committee was held July 17th, at the home of the president, Mr. H. W. Ralph, 1146 Wilcox Ave. The general business of the new year was arranged to be presented at the next board meeting.

It was voted to hold the July board meeting at Wheaton July 31st.

A special business meeting of the District and July board meeting was held at the Wheaton church July 31st. All were royally entertained by the Wheaton young people with supper and

musical selections. Words of welcome were given by the pastor, Rev. Geo. R. Wood. The city president was made ex-officio a member of the board.

It was voted to have an Educational convention of the District at the Fourth Church on September 13th, the Sunrise Prayer Service at the Second Church Thanksgiving day, Nov. 29th, the Mid-winter conference at the Centennial Church in February and the next annual meeting at the Messiah Church Friday, June 7th. The monthly board meeting will be held as usual during the year. The following are the board meetings to January 1st.

August 28th—Austin Ave. Church.  
September 25th—Oak Park Church.  
October 30th—Elgin First Church.  
November 27th—Trinity Church.

### NORTH SIDE DISTRICT.

President—Harvey R. Baker, 123 E. Foster Avenue.

Vice-President—R. G. Stronach, 123 Dearborn St.

A meeting of the North Side executive committee was held July 22nd for consultation and on August 3rd for the laying out of the work and naming of meetings to be held for the year's work.

The first regular executive committee meeting of the North District was held at the Galilee Church Friday evening, Aug. 3. The Galileans acted as hostes and supper was served from 6:30 to 7:30. After a short interval for recreation the regular business was taken up. The committees for the year were appointed and plans made for making this year a memorable one in the history of North District work. There was a very fine representation of our pastors present and the work has started out very auspiciously for the new year.

The matter of compiling a Year Book for the whole city on the order of the West Side book of last year is being discussed and considered. It is proposed to have a complete list of pastors and members of each individual Union contained in this book as well as a complete programme of all the study classes, work committee meetings, conferences and rallies of all of the districts. This would be a great accomplishment and a very handy book. It would look as if Chicago was active and that the National headquarters were located in the right city. Of course we all will favor it and vote for it if an opportunity is given us.

Let's be as prompt as possible in returning that card of statistics to our secretary so that we may have a complete and up-to-date working list of the officers of the Union.

We are glad to know that our new officers are making an attempt to lay out a complete sched-

of work committees, study classes and conferences for the year. This is a very good idea and a step in the right direction. These dates being fixed so far ahead will allow the best attendance possible and there will be no chance for confusion of dates as has happened heretofore.

We rejoice with the Belden Avenue B. Y. P. U. over their securing, as pastor, such a well known and successful man as Dr. John Earle of Iowa. Dr. Earle is not only a hearty sympathizer with B. Y. P. U. work but is a most zealous worker and hustler. We bespeak some very prosperous times for the young people of this church.

September 16th has been set aside as B. Y. P. U. Day all over the country. We should begin forming our plans now to make it a notable day all over our city. We would suggest a conference with your pastors and special services for the whole day with a liberal use of printers' ink for advertising same. One North District union plans to have the award of diplomas made to the Christian Culture class members at the evening service.

#### ENGLEWOOD DISTRICT.

There will be a meeting of the Englewood District at Auburn Park August 17th. Any suggestion in regard to the work of our district will be gladly received by the President, Russell D. Miller, 2431 Fairfax Ave., Morgan Park.

We want to make this a banner year in our district, so all give a hand.

#### SOUTH SIDE DISTRICT.

President—Harry Hillman, 1318 E. 70th St.

The Executive committee has been arranging during the past month meetings and rallies and getting the district in shape for a hard year's work.

#### THE BAPTIST YOUNG PEOPLE'S UNION OF AMERICA ORGANIZED JULY, 1891.

Whence comes this goodly company, this bright and happy band  
Of youthful men and maidens, the hope of this fair land?  
What is their object, tell I pray, why are they gathered here,  
And what the reason of these songs that burst upon my ear.

These are the sons and daughters of an almighty King,  
Into whose family they've been brought, and now his praise they sing;  
They gather here that they may meet with others of like thought.  
Members of this great family, who for the king have wrought.

"In union there is strength" 'tis said, and therefore come they here,  
To help each other on the way and bring a word of cheer;  
To study methods for the work that must be carried on,  
And thus more useful grow within the kingdom of His Son.

Their motto now is "Service" because He whom they love,  
Came down to earth to save the world and left His throne above;  
Not to be ministered unto, but to others comfort give  
Was the lesson that He taught us, that we might more useful live.

Not better than our fathers do we ever hope to be  
For noble heritage they gave to their posterity;  
Great battles for the right they fought, great sacrifices made  
The record of their noble deeds can from our minds ne'er fade.

So fifteen years this next July they held a great convention  
Within this town for several days in which the main contention  
Was that if young baptists could be made into solid union  
It would increase their working power and sweeten their communion.

From east and west they gathered here to study this great question,  
While many a word of wisdom sound and many a good suggestion  
Was offered there that helped along this new and splendid project  
And after some four days of talk, these friends attained their object.

They formed the union then and there, the B. Y. P. U. A.  
And now that fifteen years have passed, can we as baptists say  
'Twas wisely done, for now we have a splendid aggregation  
Of youthful men and women trained in every congregation.

You'll find them in the Bible Schools, instructing younger minds  
That love as found within God's word, is one great tie that binds,  
Our hearts in union and brings us nearer to each other.  
And teaches man he should regard his fellow-man as brother.

In hospitals and in the jails, in homes where need existed  
There through their ministry of love have many been assisted  
With life's necessities that tend to make the burden lighter,  
While flowers and fruits and dainties rare have made existence brighter.



This city they divided up into great districts  
 four,—  
 The Englewood, the South, the West and then  
 the great North Shore;  
 O'er each they placed a president its destinies  
 to guide  
 And now in harmony all four are working side  
 by side.

The West Side has not been behind the others  
 in profession  
 For each succeeding president has kept with  
 the procession;  
 In fruitfulness the work we know, continually  
 has grown  
 Within the district that we all are pleased to call  
 our own.

The first presiding officer had Cheney for a  
 name,  
 He hailed from Western Avenue;—next from the  
 Second came  
 One Samuel Bloom who blossomed well through  
 eighteen-ninety-three  
 Then C. A. Osgood, Austin First, made things  
 go merrily.

In eighteen ninety-five we had one Miller from  
 the Fourth;  
 The next was Charles Rundell, who hailed a  
 slight distance north  
 For he was from Centennial, while William  
 Groat came next  
 From Garfield Park in ninety-eight we E. E.  
 Blake annexed.

In ninety-nine, the next year too, the writer of  
 these lines  
 Held down the chair as best he might; then in  
 the record shines  
 The name of J. C. Innes of Messiah it  
 appears  
 And following him George Norton of the May-  
 wood church two years.

And last of all we have a Dorr, who's opened up  
 the way  
 To larger possibilities and taught us how we  
 may  
 Extend the work 'long other lines than e'er  
 we've done before,  
 All gladly join to say he's been a very useful  
 (door)

This history would not be complete without the  
 names of some  
 Of those who to the furtherance of this great  
 great work has come;  
 Such as Harper, Chapman, Wilkinson, Geistweit,  
 Lawrence, Chivers too  
 Perren and scores of others who helped the pro-  
 ject through.

And since in this grand work there's been full  
 harmony of heart  
 May this same spirit still prevail and ne'er from  
 us depart  
 So side by side and hand in hand we'll lift the  
 banner high  
 And pledge Immanuel the King, our fealty till  
 we die.

[Composed and read by H. W. Ralph at the  
 Annual West Side District Meeting June 7, 1906.]

## THE TOILSOME CLIMB.

We were already in the saddle in the little  
 Colorado village, half a dozen of us, eager for  
 the fifty-mile journey northward, at the end of  
 which we were to pitch our camp for a month's  
 outing. The mountain confronting us on the  
 north loomed high, and, though inexperienced  
 in such ascents, we instinctively felt that there  
 must be hard work ahead.

When all was ready, to our surprise, the  
 guides led the way to the westward. Silently we  
 followed, but with a little secret rebellion at  
 heart, for we wanted to scale the mountain, and  
 were anxious to take the shortest cut.

Westward the road led for nearly a mile; then  
 it turned and brought us back opposite the  
 village again, although a little higher up. How  
 much easier, we thought, to have taken a short  
 cut even though it were steep.

On we went, winding back and forth in long  
 loops and sharp curves, sometimes even seeming  
 to descend a little way to gain a better place for  
 further ascent. Now the road hugs the edge of  
 a steep precipice, now winds around a bold,  
 jutting shoulder, now angles slightly upwards;  
 across the face of a long mountain slope, and  
 now turns a sharp corner to round the head of  
 some small canon.

Thus for many hours we ride, and the freight  
 teams toil upwards with our heavy baggage un-  
 til the village, left far below, seems a mere toy  
 settlement.

Slowly we realize, not only that a shorter cut  
 is impossible, but that at every step of the long,  
 winding ascent the magnitude of the splendid  
 mountain is dawning upon our minds, and the  
 majesty and splendor of distant snow-clad peaks  
 as they rise slowly into view are captivating our  
 hearts.

While we are intent with care of pack burros  
 and baggage, like Mary with much serving, our  
 riding companion, the professor, the man of  
 meditative mind, falls to moralizing:

"How like our life-paths this is," he said,  
 "How much we should lose of the largeness  
 and beauty of life if we could take our short  
 cuts to the objects of our desires. God leads us  
 this way and that, turns us about here and there,  
 now encouraging us by some progress, now baf-  
 fling us by some defeat, and we seem to make  
 progress very slowly; but the whole process is  
 a discovering of life, its many-sidedness, its  
 hidden beauties, its manifold affinities, its breadth  
 of sympathy, its depth of love, its raptures of  
 faith in God, and its sweetness of fellowship  
 with Christ."—Craig S. Thoms.

## THE REWARD OF PATIENCE.

How runs the proverb touching him who waits?  
 Who waits shall have the world. Time's heir is  
 he, be he but patient.—Thomas Bailey Aldrich.

## SUMMER WORK OF THE COOK COUNTY SUNDAY SCHOOL ASSOCIATION.

The writer has just returned from the Summer Camp of the Association at Lake Geneva. It is a thoroughly attractive place. For several weeks now the number gathered together has been more than one hundred, which number has risen to about one hundred and fifty Saturday and Sunday.

It is as a whole a company of earnest Christian people enjoying an outing, in a simple, consistent way. A blessing is asked at every meal, a Wednesday evening service, preaching service, vesper service, and a Sunday school on Sunday. The school numbered two hundred last Sunday—eighty girls from the Holiday Home were there, several classes of girls and little ones meeting in sum-class meeting in the chapel on the hill-top. The school has an excellent superintendent, Mr. E. H. Nichols, superintendent of the Englewood Methodist the rest of the year, plenty of good teachers, no lack of children, for the camp is an ideal family resort, a fine piano, new music books, quarterlies and papers, blackboard and other equipment.

Sunday is really observed—no steamers stop at the grounds, the row boats are not taken out and as a rule, the accustomed amusements are suspended. On the other days there is plenty of fun—bathing, boating, fishing, croquet, tennis, steamer parties around the lake, day and moonlight, hay rack rides, marshmallow roasts, etc. It is the custom of the camp to have everything quiet at ten o'clock.

The classes of summer teaching have been successful. Prof. George L. Robinson, with his vigorous and genial, yet scholarly exposition, made the Old Testament very attractive and now Dr. Wm. Evans is teaching the New Testament to

a class of from sixty to seventy. August 19 he will be followed by a class using Robertson's "Our Lord's Teachings," under Prof. Rapp of the Theological Seminary at Evanston, a class continuing till the last day of summer. Rev. Henry F. Cope, secretary of the Religious Education Association, is now conducting a class in Pedagogy for Sunday Schools with special emphasis on Child Study, which will be followed by a week in Sunday School Management under Mr. W. C. Pearce—training secretary of the International Sunday School Association.

This week, beginning July 30, the Chicago Primary Union is holding an Institute, inspiring, progressive, thorough, practical as all the work of that company of earnest workers is. The Primary Union holds three meetings a week right through the summer: Monday evening at 8 at Leavitt St. Congregational Church; Tuesday afternoon at 2 Handel Hall, 40 Randolph street, and Tuesday evening 6 to 7 o'clock, same place.

The Association also conducts a meeting where the International Lesson is taught every Friday noon all summer in Willard Hall.

A new folder describing the Teacher-training work of the Association is almost ready and plans are being laid for the autumn work. We are prepared to co-operate both financially and otherwise with any church or group of churches that wishes to have a class. Strong union classes will be conducted on all three sides of the city.

Will not our Baptist Sunday Schools take hold of this supremely important matter and hold their scholars by supplying them with better teachers?

The address of the Association is 140 Dearborn street. That of the Sunday School Camp is William's Bay, Wis. ISAAC B. BURGESS.

Member of the Executive Committee and Director of Teacher Training.

## BEGIN NOW



YOU can start an account at any time but the best time is now. An account in this bank is the best and safest way for men or women of modest means to invest their money. It involves no risk—the profit is immediate and continuous. One Dollar starts a Savings Account and the money thereon will earn 3 per cent interest per annum, compounded each January and July.

We make no discrimination whatever between large and small depositors—all are treated exactly alike—consequently there is no reason for not beginning now with what you can spare.



*If a sure road to wealth you'd pave,  
Learn the lesson of how to save.*

On the West Side.

**Prairie State Bank**

Washington Blvd. & Desplaines St.

Down Town Office

**Prairie National Bank**

159 La Salle St. near Monroe.



## THE DEPARTMENT OF THE ANTI-SALOON LEAGUE OF ILLINOIS.

Through the courtesy of the directors of this paper the Anti-Saloon League of Illinois has been granted a regular department. Henceforth our friends and all interested in the work of temperance may look for a presentation of our great cause each month through the columns of this valuable paper. We are indeed grateful to the directors who make it possible to reach in this way sixty thousand homes in the city of Chicago with our message.

On account of limited times given us, our first contribution must necessarily be short, and for the benefit of those who may not be so familiar with our work we will give a brief history.

The Anti-Saloon League of Illinois is but a branch of the great Anti-Saloon League of America of which Bishop Luther B. Wilson is president, and Dr. P. A. Baker, of Columbus, Ohio, national superintendent. The National Organization was born thirteen years ago, and has since then increased until it is organized in forty-two states and territories. Nearly four hundred people are employing their entire time in carrying on the work. It has one hundred and forty-eight offices and about thirty-five periodicals, and is admitted today to be the greatest reform organization in America. The wave of righteous reform that is sweeping over the country from

Maine to California, and from the Lake to the Gulf is more largely due to the agitation of the Anti-Saloon forces of this country than any other one thing. In this brief time the organized liquor traffic has come to recognize it as a force of largest consideration, and every liquor organization in the Union is ringing out denunciation of the League.

In the state of Illinois the work is about five years old, but as a state organization we probably have the most perfect one in the Union. This is largely due to the untiring effort and organizing ability of William H. Anderson, who for five years gave every ounce of his energy and every power of his thought to building up and establishing the work. The formation of the State Organization today is as follows: The various religious denominations in their annual gatherings elect from their number members to the State Board of Directors of the Anti-Saloon League, in proportion to their membership. This gives every religious denomination a representation on the Board, and when the Board of Directors meet they elect fifteen members at large. We have today almost all the protestant denominations of the State of Illinois officially connected and interested, rendering their support and influence to the cause. We hope shortly to have every denomination including Catholics closely identified with our work. The fact is, many of them are in close sympathy with us

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now and in other states Catholics are represented among the field workers and attorneys.

The working force in Illinois consists of about fourteen men who are employed as field workers, who give their time to office work during the week, except when they are out doing legislative work, and who speak on Sunday mornings and evenings in the various churches of the state. Besides these we have almost as many stenographers and clerks. The state is divided into districts of from fifteen to twenty counties with a superintendent in charge of each district, with the exception of Springfield district where there are two men employed and the Chicago district where there are seven.

The first work of the League is the work of agitation. During the year we endeavor to go into every city, village and hamlet in the state and present the work in every church. We are succeeding in doing this almost literally in the state outside of Chicago. In presenting the work we endeavor to inform the people as to the methods of co-operation between all denominations, Christian and moral forces against the saloon.

Second, we try to quicken the public sentiment into action. The second work of the League may be called legislative work. We are trying to crystallize the public conscience and activity into a law whereby the majority of people may be able to rule on the saloon question by direct

vote at the ballot box. Under the provisions of this law the majority of the people of a precinct can vote the saloon out by direct vote if they so desire, the majority of the people of a ward can do so, or if the entire city, or of a township, or of the county. On the other hand no vote under the proposed law can saddle the saloon on any community which is now free from them.

The third department of the work of the League is that of law enforcement. This includes the endeavor to elect such officers as will enforce the law, and render such legal assistance as we can where it is needed. At the present time the League is more particularly interested in the first and second departments of the work for the reason that until we get a local option law temperance people of this state stand at a great disadvantage in dealing with this criminal business.

We have had two battles in the Legislature, and while apparently defeated each time, we have been steadily gaining in strength and will be able to present our cause at the coming Legislature with greater public sentiment back of us than ever before. If this paper reaches you before the Primary, August 4th, you should not fail to inquire, if you do not already know, what candidates for representatives and senators in your district will favor this bill, and vote for them that they may be nominated, for nomination means election. It is the boast of the liquor

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people that the Christian people do not go to the Primary, and the boast is altogether too true.

It is the purpose of this organization, or rather the church through this organization, to arouse itself to action and to carry part of that sacrifice which we offer upon the altar of the church and place it upon the altars of the state and nation.

JAMES K. SHIELDS, Superintendent.

## THE PROMOTION OF CHRISTIAN UNION.

BY GEORGE A. CAMPBELL.

Ever since the present divisions of Protestantism have existed, there have been attempts, more or less local or spasmodic, to bring about a better understanding among these bodies, to encourage a spirit of unity and to bring about more of union. Platforms have frequently been set forth as a basis of union, but usually, after some sharp discussion the efforts to unite have been dropped and often with a feeling on the part of others that those presenting the platform were unfair and ungenerous, in that they did nothing more than ask all others to accept their historic and sectarian platforms.

There have been in recent times much of getting together in local evangelistic and civic agitations. And occasionally denominations very similar have united, as, for instance, the Methodists in Canada have become one body, and more recently the Presbyterians.

But, commendable as these efforts towards union have been, they have not all been commensurate with the needs of the time. It was therefore natural and almost inevitable that there should spring out of this atmosphere, created by the immediate tendencies of a century, and by the innermost thought of the church, a union movement appealing to a wider constituency and having somewhat of different methods than these local or spasmodic efforts. Such a movement is that of the federation of the churches. This organization seeks the enlistment in common undertakings of all the churches of America. The object of "The Federation of Churches" is well expressed in the plan to be submitted to the various religious bodies of America, which object is given as follows:

1. To express the fellowship and catholic unity of the church.
2. To bring the Christian bodies of America into united service for Christ and the world.
3. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.
4. To secure a larger combined influence for the church in all matters affecting the moral and social conditions of the people so as to promote the application of the laws of Christ in every relation of human life.
5. To assist in the organization of local branches of the Federal Council to promote its aims to their communities.

The advantage that federation has in past

pronouncements in favor of union is that it intends working at the problem rather than discussing it in the abstract. In this way doubtless much friction and misunderstanding will be avoided.

In theological discussions the human element is apt to be lost sight of, but when men work together at the common task of making men better by proclaiming the common Saviour whom we all love, heat and bitterness are likely to give way to common sense and human kindness. Then this federation of churches recognizes that union cannot be forced upon an unprepared Christian consciousness, and that, therefore, the only way to eliminate present day suicidal competition among the churches is to begin to co-operate just where we are and to go as far with one another as our different shadings of truth will allow.

To such a time when the universal tendencies are bearing in upon our minds the sense of unity as they never did before and when the various denominations of Christendom are disturbed over divisions, when a society has been launched calling upon all churches to federate into a great co-operative movement for the aggressive proclamation of the Gospel of Christ and for positive Christian work, to such a time have the Disciples come. It remains to be seen if for such a time have they come. The task



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immediately before the church of Christ, of which the Disciples are a part, seems to be voiced by the federation, namely, that of bringing its divisions into fuller co-operation, so that the Gospel may be proclaimed more effectively, and the kingdom of God be made more than it has ever been, a mighty living reality through the earth.

The true understanding of other Christian bodies entering into federation will certainly have the effect of freeing us from any hesitation as to joining them in this large co-operative movement. Their fundamental positions in two particulars parallel ours; first in loyalty to Christ, and second in their love of freedom. They have not emphasized union as have we, but they have greatly emphasized the other two principals that are fundamental to us. And if they are now coming to see the need of a united Christendom we who have plead for it so long ought to be quick to grasp their hands and pledge our heartiest fellowship. Then stand for loyalty to Christ as we do. Their birth throes were in an effort to get back to the truth as it is in Christ. An evangelical denomination might be defined as a body of Christian people who are making a sincere and serious attempt to return as far as they can understand them to the worship, life, spirit and organization that harmonizes with the teachings of the New Testament because of their love for and loyalty to Christ. They have translated the story of him into scores of languages, they have sent their preachers proclaiming the Gospel to all lands, they have given us "Rock of Ages, Cleft for Me," "In the Cross of Christ I Glory," "Love Divine All Love Excelling," "Ashamed of Je-

sus Can it Be," and a thousand other hymns that have thrilled all our souls and calmed our hearts and consoled our dying loved ones, they have furnished us many and great books that have wonderfully helped us to an understanding of the truth and they have given the world many of its great missionaries, of whom hundreds have yielded up their lives because of their love of Jesus. They have furnished by their blood much seed for the kingdom. In their hands the cross has had mighty victories. So greatly are we indebted to those who are now asking us to federate for the advancement of the kingdom common in the love of us all that we can scarcely form any conception as to how poor our supply of truth would be if all their ennobling and uplifting contributions were taken from us.

Take from us these great hymn writers, Watts, Bonar, Doddridge, Hastings, Havergal, and all the other sweet singers of Israel found in other pronouncements in favor of union is that is in-aries, Carey, Judson, Moffet, Chalmers, Stone, Livingstone and hundreds more, of like devotion and sacrifice. Take from us the great reformers, Luther, Zwingle, Melancthon, Wesley, Knox and the many others who have valiantly pioneered our return to the simple Gospel. Take from our libraries their commentaries, their translations and their exposition of scriptural truth. Take from our logicians and writers on evidences all access to their voluminous writings in defense of our common faith. Take out of our own publications all of help and inspiration that has come from their rich and deeply spiritual literature. Take from our college teachers all the illumination that has come

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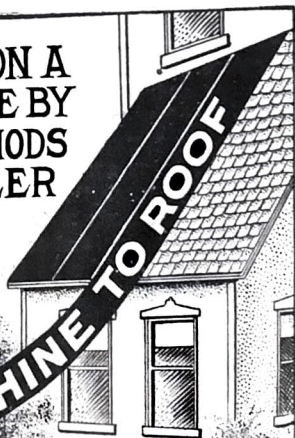
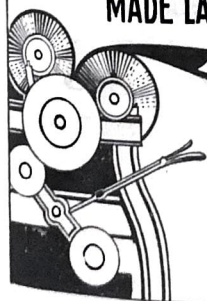
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to their intellects, all the strength of purpose to their wills, and all the warmth of enthusiasm to their hearts through these writers of other denominations. Take from our pulpits and pews all the inspiring, consoling, missionary, educative and converting power that has been brought to them through the messages of the great and sacrificial lives of our brethren of other religious bodies. Take all these mighty and far-reaching forces out of our lives and estimate if you can how lean and sickly would be the Christianity that we as a body are alone responsible for, then turn and ask if you can, Are these other Christians, or, are their churches churches of Christ? I have said that these churches are in their spirit as loyal to Christ as we are. Why then, it will be asked, if they are loyal to Christ, do they not accept and obey the plain teachings of Christ in the New Testament, for if they would do this, then instead of having Federation, we would have Christian union at once. The very simple and plain answer to this is, that the teachings of Christ and the New Testament are variously interpreted by people equally intelligent and equally loyal to Jesus Christ. Churches are not built upon abstract truths. No body of Christians is founded simply on Biblical truths, but upon Biblical truths appropriated. It is truth as grasped by men that creates systems and it is Biblical truth interpreted or understood in different ways by different bodies of people that causes denominations. Every one who reads the Bible at all interprets it. It is not a living vital word until it is lodged in a human soul, and the moment it is there it is necessarily interpreted and liable to abuse. As long as man receiving the Bible is fallible he can have no infallible guide within himself, and the Bible is not his until it is appropriated by him. The chief cause, therefore, for denominationalism is not perversity of spirit, so much, as it is inability for all to see the Bible in all its minor teachings in the same light.

This being true, co-operation, federation or union itself can not be postponed until all see alike or all reach the same interpretations of Scripture, but ought to begin as soon as a determination to be loyal to Christ exists in the representation of the bodies interested in the union movements. There is agreement among evangelical bodies to-day upon the great fundamental principles of Christianity. There is surely enough agreement for a very effective and far-reaching federation. As we unite with one another truth is so inherently strong and so persistently assertive for conquest that any truth held by any single denomination would likely in time become universally adopted. The second fundamental principle that is common both to these other religious bodies and to us is that of Freedom. There are those among us who fear federation would be a surrender of our liberty. We fear that there might be dictation and ecclesiastical pronouncements which would

curtail our freedom that we so highly prize. These other bodies prize their liberty as well as we. They have given much labor to be free. Their fathers gave up their homes and country that they might be free to worship God according to the dictates of their own conscience. And I see no evidence that they have forgotten the lesson, and would bind a yoke on others. If federation becomes dictatorial or sacerdotally assertive it will be short-lived. Every denomination would resent interference. The federation, moreover, seems to be well aware of this condition of our American life, for they have constantly given our statements such as the following:

"This Federal Council shall have no authority over the constituent bodies adhering to it, and its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils and individual Christians.

It is to the interest of the federation movement and to the interest of all denominations that love freedom, and they all do, to preserve the integrity of this pronouncement.

Fortune came and loudly knocked  
At my door with cheery hail.  
But alas! for Fortune's labors  
I was ever at my neighbor's  
Pouring out a hard luck tale.

—S. Scott Stinson.

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## UNION IN JAPAN.

The promise of a united Protestantism on the foreign field and the prospects of a more effective propaganda of Christian teaching are brightened by the news of the welding of the Methodist organizations now doing mission work in Japan. The *Congregationalist and Christian World* says:

"A second conference of representatives of the Canadian Methodist and the Northern and Southern Methodist Episcopal churches of this country, held last week, resulted in agreement on a union of Japanese Methodism. Once, early in the negotiations on this important matter, Methodist Protestants were included in the plan of union, but the insistence of the Methodist Episcopal Church North on a life tenure episcopacy and other rigid forms of autocracy in government, defeated this plan, not only for the Methodist Protestants were included in the plan of union, when later representatives of the three bodies came together, the determination to impose American polity on Japanese Methodists was so apparent that the plan for union failed. When news of this reached Japan, both missionaries and native Christians expressed such dissatisfaction with the outcome and with the disinclination of the officials in the United States and in Canada to recognize the impossibility of dealing with Oriental conditions as if they were Occidental, that a conference was called at Tokyo in May, and its opinion sent back to this country in a respectful, but emphatic form. The conference at Buffalo last week records the effect of this home rule uprising in Japan. The three Methodisms are to unite and the bishop is to have a limited, not a life tenure. Thus the Methodist regiment comes together, preparatory to the welding of it with other Protestant forces in Japan, under one banner in the Church of Christ in Japan, which is now the goal toward which Japanese Christians are working and which it seems both useless and fatuous to oppose. The last meeting of the Japanese Evangelical Alliance appointed a large and representative committee to report at the next meeting on organic union of the Protestant churches."—*Christian Century*.

## THE UNION OF BAPTISTS AND FREE BAPTISTS.

An action was taken at our recent Denominational Anniversaries which, because of its beneficent encouragement of Christian unity, has not been sufficiently emphasized. A representative committee with Dr. N. E. Wood, of Newton Theological Institute, as chairman, met a similar committee of Free Baptists, and after a full, frank and fraternal exchange of views, the joint committee adopted the following resolution:

"Resolved, That the Baptists and Free Baptists are so closely related by a history which long was common, and has always been kindred, that they enjoy close personal fellowship and a

greater similarity in genius and spirit than are common between two Christian bodies. It is recognized as a fact that the original occasion and cause of separation between our two bodies have practically disappeared and that in all the essentials of Christian doctrine, as well as of church administration and polity, we are substantially one."

Your committee would, therefore, recommend for adoption the following: First, That while we reaffirm the autonomy of the local Baptist church, we recommend a free and fraternal interchange of members and ministers, and extend a cordial invitation to Free Baptists to co-operate with us in our evangelistic, educational, missionary and all other denominational work in the earnest hope that a complete organic union of these two long separated bodies of Baptist believers may be brought to a consummation in due time.

Second, That in view of this report the Home Mission Society expresses its readiness to co-operate in its work with the Free Baptists whenever and wherever it can legally be done; that this matter be referred to the executive board of the Home Mission Society, with power to consummate arrangements for such co-operation.

That the report was unanimously adopted is a precursor of better things. The free and fraternal interchange of members and ministers will surely bring about organic unity in time.

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## CO-OPERATION IN SAN FRANCISCO.

An important movement has been inaugurated looking toward co-operation between the various Christian bodies of San Francisco and vicinity in the re-construction of churches and chapels within the burned district. At a recent meeting of the Federation of Churches and Christian workers, a resolution was adopted covering the matter. It declares for the fullest comity and co-operation in the spirit of Christian union and asks all churches and parishes to confer with the advisory committees on reconstruction as to relocation and distribution of new churches and missions. This intelligence reflects an appreciation of the rare opportunity before the San Francisco churches for undoing some of the mistakes of past partisan methods of work, and giving the world an exhibition of that high and noble spirit which places above mere denominational interests the welfare of the kingdom of God.

## MATERIAL, CONSTRUCTION, BUILDING.

1 Cor. 3:11-15.

W. W. DEWEY.

A wealthy philanthropist instructed a builder to erect a house and put into it such materials as he chose, and the design was to be his own. Now the builder had lost heavily in other contracts and he sought to make up some of his loss by putting in poor and cheap materials and slighting the work, charging for the best. Where it should have been strong for the warring elements and the ravages of time it was weak and deficient; but the fraudulent work was deftly covered from view. It was finished and apparently well done. Then the wealthy man said to the builder, "I have had this house built for you; you are to live in it; it is yours forever."

Who can imagine the chagrin, the mortification, self-crimination of this builder? He set out to cheat the philanthropist and cheated himself besides endangering himself. It is true, it is startling! Each one is building a house for himself to be his forever. Who does he cheat by putting in wood, hay and stubble but himself? "Will a man rob God?" He cannot without robbing himself.

If the building is to be safe the questionable trick must be discarded though "it is not so very bad." Unseasoned lumber may look as well at the first but time shows its defects. Questionable pleasures, business, acts, may not "be so very bad" but does it pay? Life's building must pass through God's testing fire whether we will or not. It costs immeasurably to live on the low plains of Christian experience. O my soul up to the heights, out from the miasms of questionable things. Be worth something for Jesus. Live each day with Him and get ready for the eternal day with Him.

## THE MOTIVE POWER.

Love. Nothing more, nothing less. It is sufficient, and no other power is. It was love which began the great enterprise of making the world new. Love continues and will complete it.

See how adaptable it is! Everybody can love. Nay, everybody must love. And when we come to be Jesus's disciples he puts this universal power to the highest uses. Instead of loving money, he teaches us how to love men; instead of loving praise, he shows us the blessedness of loving purity; where we might have been loving self, he transfigures our love by leading us to give it out upon others.

And love is the sufficient motive. You cannot do everything with ambition or pleasure, as a life-motive. Love never wearies. The scientist grows tired of his science, the workman of his tools, the writer of his books; but love is never tired. Nobody would give his life to a world he did not love. But lives must be given, or the world is lost. And love makes such giving possible.

The greatest thing in the world, to take Drummond's estimate, is love. And it is surely invincible. The love of God which is shown in Jesus Christ is a transforming and transfiguring power in every life that possesses it. Nothing can make up for its absence; nothing can prevent it from sweetening and strengthening the whole being of the believer. Only he must be a believer. He must reckon that the love of Christ is too precious to lose, no matter what is offered in its stead. He must be unshaken by the vision of coming pain, since it cannot separate him from that love. He must be ready to sow and let another reap. He must know and lovingly obey his marching orders. And so he will never die. Because he has spent himself and his all for God he will be rich beyond imagining unto the ages of ages.—*Herald*.

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